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THe nature of man is more apt to bee guided by *examples* then by *precepts*; eſpecially by the examples of men *eminently learned*, and of great repute for *Pietie and Godlineſs*. Such men are as *Looking-glaſſes* to the places where they live, by which moſt people dreſs themſelvs, and when they fall into ſin, they fall like men in a *croud*, manie falling with them. The *bodies* of men are not ſo ſubject to bee infected by the ilneſs of the air, as the *ſouls* of men by the ill examples of godly learned Miniſters. When *Peter* at *Antioch* diſſembled, *manie of the Jews diſſembled likewiſe with him*, and *Barnabas was brought into their diſſimulation alſo*. It is verie remarkable that this example of *Peter* is ſaid to bee a *conſtraining* of the Gentiles to Judaïze, *Why conſtraineſt thou the Gentiles to do as the Jews?* Gal. 2. 14.

There is a compulſive power in the ill examples of godlie men to conſtrain others to do the evil that they do; And therefore let godlie Miniſters (eſpecially in theſe daies) take heed leaſt by anie wicked compliance they build men up in ſin, and bring deſtruction upon themſelvs; as the two ſons of *old Elie* did, who by their wicked examples *made the people of Iſrael to tranſgreſs*, and thereby brought ruine upon their old Father and themſelvs. 1 *Sam.* 2.24.

And ſo on the contrarie, There is a *heavenly power and efficacie* in the good examples of men eminent in *place and godlineſs*, to draw others to Pietie and Holineſs. As long as *Joſhua lived, and the Elders that had ſeen all the great works of the Lord that hee did for Iſrael, the children of Iſrael ſerved the Lord.* The religious cariage of *Theodoſius the Emperor* in his familie, made, not onely his familie, but his whole *Court* to bee a *nourcerie of Religion*. Pezel. Mel. Hiſt. in vita Theodo. 2.

But this is moſt eſpecially ſeen in the *godlie lives of godlie and learned Miniſters*. Herod the King *reverenced John Baptiſt, obſerved him, and when hee heard him, did manie things, and heard him gladly, not ſo much for the love of his doctrine, as becauſe hee was a juſt and holie man*, and (as *Jeſus Chriſt* ſaith of him) *a burning and ſhining light*; burning in holie zeal for God, as well as ſhining in Orthodox Doctrine. Hee is called by the Prophet *The voice of him that crieth in the wilderneſs*. And as *Nazianzen* ſaith of him, hee *cried louder by the holineſs of his life, then the ſinceritie of his doctrine*; Hee was *Tota vox*, All voice; his apparel, his diet, and his converſation, did *Preach holineſs*, as well as *his doctrine*. Mar. 6.20. John 5.35. Iſaie 40. 3.

And therefore it cannot but bee a work verie profitable to the Church of Chriſt, for anie man to write a Hiſtorie of the lives of the eminentlie learned, and godlie Miniſters of former times, as a *fair copie* for poſteritie to write after, and a *pattern* for them to imitate. This *Reverend, religious, and learned Autor* hath undertaken this work in this enſuing Treatiſe, and effected it ſo well, as that I thought it not ſufficient to give a *naked Imprimatur* unto it, without this additionall commendation both of the Autor, and of his work. The Apoſtle having in the eleventh chapter to the *Hebrews* given us a *little book of Martyrs*, in the beginning of the twelfth chapter hee call's them, *A cloud of witneſſes*. Such a cloud of witneſſes is contained in this book. And as the *children of Iſrael* were directed in their journies by the pillar of a cloud, that went before them, as long as they were in the wilderneſs, ſo let us make *this cloud of witneſſes* (ſo far as it followeth Chriſt) a pillar of cloud to guid us, while wee are in the wilderneſs of this world, till wee com to enjoie that unexpreſſible happineſs of which they are now made partakers.

So praieth your ſervant in *Chriſt Jeſus*

EDMUND CALAMIE.

THE
Marrow of Ecclesiastical Historie,
conteined in the

LIVES
OF THE
FATHERS,
AND OTHER
Learned *Men*, and Famous *Divines*,
which have Flourished in the Church
since *Christ*'s Time, to this present Age.
Faithfully collected out of several AUTORS,
and orderly disposed, according to the
Centuries wherein they lived.

TOGETHER

With the Livelie Effigies of most of the Eminentest of them cut in Copper,

By SAMUEL CLARK Pastor of *Bennet-Fink*.

Ut qui Præceptis non accendimur, saltem Exemplis incitemur, atque in appetitu Rectitudinis, nil sibi mens nostra difficile æstimet, quod perfectè peragi ab aliis videt. Greg. Mag. Lib. 9. Cap. 43.

Wherefore, seeing wee are compassed about with so great a cloud of witnesses, let us laie aside everie weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us. *Heb.* 12. 1.

LONDON,
Printed by *William Du-gard*, dwelling in *Suffolk*-lane, *Anno Domini* M. DC. L.

T. L.

The Licencer to the Autor concerning his Book.

This Book doth make the dead to live.
This Book will live, when you are dead.
This Book will make you live, when dead.
This Book therefore I make to live.

E. C.

To

TO THE CHRISTIAN READER.

Christian Reader,

THe right improvement of good examples, doth reach the highest ends of man, (viz.) *God's honor and the souls welfare. It was an honor unto King* David, *to have so many men of valor under his command. And doubtless the wisdom, faith, love, zeal, courage, and humilitie, which God's faithfull servants in the severall ages of the Church have expressed in their attendence upon him, do publish the high praises of his blessed Majestie. For if there appear so much worth in small drops, what is there in the Seas of Divine Alsufficiencie? Hee that seeth the Sun-beams bright, will see cause to admire the brightness of the Sun it self. The luster left upon* Moses *his face, by the reflection of the glorie of God's back parts, was a full demonstration of the incomparable, infinite glorie of his face. When wee read of men, raised above the World, despising promises, and scorning*

2 Sam. 23.

Exod. 34. 28. 30. 35.

threatnings, whereby they have been assaulted to desert the truth of the Gospel, and to make shipwrack of a good conscience; how can wee do less, then glorifie God in them. *For can any power, on this side omnipotencie, enable sinfull men, to denie themselves, their dearest relations, and the greatest earthly advantages for Jesus Christ? How much of Dietie shines in their lives, who could trample upon preferments, laugh at imprisonment and banishment, yea with smiles and joies embrace stakes, and endure flames, in love unto the Lord Jesus? Oh what abundant occasion is administred of adoreing the most high God, in his rich perfections, faithfulness and unchangableness, when wee consider, how even to admiration, hee hath furnished manie of his Ambassadors with raised parts and graces to defend his cause and edifie his Church, in the several corners of the World from generation to generation. Histories hold forth the acknowledgments extorted from Heathens, to the honor of the true God, upon the notice taken, of Christians gracious carriage, both in life and death: When you bee informed of their unwearied industrie in services, and their undaunted magnanimitie in sufferings for Christ their Lord, then conceive, that you hear themselvs, thus speaking unto you with a loud voice.* Why look you thus upon us? Not unto us, not unto us, but unto the Name of God give glorie. *And as our gracious God is advanced, so may our selves bee verie much advantaged, by a due consideration of those things, which have been exemplarie in the lives and deaths of choice men, Champions for Scripture truths, and patriots for the power of godliness. For as Gods Laws, are the good mans rules; so good examples, are his motives and incouragements. The holy Scriptures do hint the prevalencie hereof,*

Gal. 1. 23. 24.

Verè magnus est Deus Christianorum.

Acts 3. 12. Psal. 115. 1.

1 Pet. 2. 12. & 3. 1. 1. Cor. 7. 16.

hereof, for saving conversion. And it is reported that Justin Martyr *by observing the pious lives and patient deaths of the Martyrs, was brought to Christ. Men likewise may bee fast riveted, and more strongly rooted in the truth received, by reflecting upon the sound judgments and spotless lives of them, who have published and maintained it. In which respect* Pauls *speech unto young* Timothie *is very remarkable. But* continue thou, in the things, which thou hast learned, and hast been assured of, knowing of whom thou hast learned them. *Such are witnesses with a witness, there are none such.*

2 Tim. 3. 14. Ac si diceret, satis eorum testimoniis tam probatam esse fidem, ut non sit hæsitandum. Calv. in Heb. 12. 1. Loquere, ut te videam. Sermo quidem vivus, & efficax, exemplar est. Bern.

The common people are more apt to enquire what Ministers do, then what they saie. And the eie is more operative and affecting then the ear.

Neither is this onely true, in regard of Gods worthies who live with us, but also in reference unto them, who have lived long before us. The Apostle writing to the Hebrews *concerning* Abells *faith, hee tells them, that by it,* though hee bee dead, hee yet speaketh. *Upon which phrase famous* Master Perkins *hath this note.* Abels faith, *is* a never dying Preacher.

Heb. 11. 4. Cujus adhuc vis magna, & velut continua solicitatio. Rivet. Exerc. 43. in Gen. Prov. 2. 20.

It is the pleasure of Almightie God, that wee should walk in the waie of good men, and keep the path of the righteous. Walk so as you have us for an example. *The Apostle* Paul *draws their observation, and imitation, upon those who were really, and eminently good.*

Phil. 3. 17.

And the Apostle James, *inculcates the same thing.* Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an example. *In examples there should bee excellencie and conspicuitie. As the stamps upon coyns which make them current: It is most true*

20. Admonet non esse omnes promiscuè invitandos Calv. in loc. Jam. 5. 10.

Prov. 6. 6.

true that wise Solomon *sends sluggish man unto School, to learn of the Pismire. And therefore, grant that Christians should imitate Heathens in their virtues, how much rather then, ought wee to make practical improvement of the Epitomized lives of these manie eminent servants of Christ, who are presented to our view in this book?*

Etsi exempla bonitatis Dei ubique eluceant. &c. vide Rivet. in *Psal.* 22.

These fair copies wee should spread before our eies, and write after them, till our writing, our living bee like them. Frequent meditation upon the wise, savorie speeches, and holie gratious practices of these renowned worthies, will bee a speciall means, to mould us, (even us) into the same similitude.

Loc. Comun. part. 1. cap. 6.

Peter Martyr, persuading the improvement of good examples, tell's a storie of a deformed man, married unto an uncomly woman, who, beeing desirous of comly children, bought manie beautifull Pictures, and desired his wife daily to look upon them, by means whereof their children were handsom, and lovely. And doubtless, brave Christian qualifications might bee begotten in our bosoms by filling our heads and hearts frequently with the commendable conversation of these holie men of God, who have been burning and shining lights in the Churches of Christ, in their respective ages.

But whilest wee are moving imitation, wee must not forget to give in som few cautions, to prevent miscarrying.

1. *Do not so Idolize any man in respect of his place, parts, or graces, as to make him your pattern in everie particular. The Apostle give's in a good Item to the* Corinthians, *which concern's all Christians.* Bee followers of

1 Cor. 11. 1.

mee, as I am of Christ. *Christians are not bound (as* Master Latimer *expresseth himself) to bee* the Saints Apes, *laboring to bee like them in everie thing: Its*

Christ's

Christs peculiar honor, to bee imitated in all morals absolutely. This caveat is necessarie in these Man-admiring times, wherein manie pin their faith and consciences upon som mens sleevs. Here it might seasonably bee remembred, that the opinion and practice of the Apostle Peter *did once lead manie out of the right waie. When mens parts are high, their graces shining, or their power great, wee are in danger either to bee dazelled with their brightnes, or biassed by their greatnes. Therefore before you adventure to follow men, weigh the chiefest of them in the ballance of the Sanctuarie, and trie their most specious notions and actions by the touch-stone of the Temple.* *Gal.* 2. 11, 12, 13.

Non enumeranda suffragia, sed perpendenda *August.*

2. *Beware on the other hand, lest you so prie into and peer upon the weaknesses of Gods worthies, as not to value and imitate those virtues, which did break forth brightly in their conversations. You must give good gold all its allowance, and not throw it aside, becaus it wants som grains and hath a crack. The Snow-like* Swan *hath black leggs, and* in manie things wee offend all. *And though som of these pretious servants of Jesus Christ, who are justly commended in this book, had their blemishes in judgment, or in som actions: yet how much did they in manie particulars exceed the most famous Professors of our times?* *Jam.* 3. 2.

3. *When you meet with that in their lives, which was not onely, truly, but eminently good, sit not down satisfied till you have attained their measure.* Bee followers of mee *&c.* (*saith the Apostle*) for our conversation is in Heaven. *Follow the forwardest Christians with a desire to overtake them. His speech savored more of wit, then grace, who counselled his friend, not to com too nigh unto truth, lest his teeth should bee beaten out with its heels. Dwel upon the exemplarie lives of these transcendent* *Phil.* 3. 17. 20.

Saints, *till you bee changed into the same image; Their love to Christ, his truth and people should enlarge your hearts: Their zeal should enflame you. Their magnanimitie should incourage you. Their humilitie should abase you. Their patience should calm you. Their labors should quicken your diligence. Their temperance should moderate you in the use of all sensual contentments. Their confidence should confirm your fiduciall dependance upon Gospel-promises. Their contemt of the World should call you off yet farther from all emptie sublunaries. Their high estimation of the holie Scriptures should heighten your reverent respect of them. Their manie assaults from Satan and sufferings from men in estate, libertie, credit, & bodie should embolden, and arm you in evil times. Their experiences of support under grievances, of supplies in necessaries, of comfort in crosses, of deliverance in streights, of success in services, and of triumphing perseverance, notwithstanding all oppositions from within, and from without, should hold up your faint hopes, unweariedly to wait for the full accomplishment of all the pretious promises of Covenant grace in Jesus Christ.*

Virtutes sanctorum sunt quasi testimonia, quæ nos confirmant ut illis vel ducibus, vel sociis freti, alacriùs ad Deum pergamus. *Cal. in Heb.* 12. 1.

4. *Confine not your desires, designs, endeavours, to any degree of Spiritual goodness, atteined by the fairest Saint on this side Heaven. For no example (Christ's onely excepted) did ever reach that rule, according to which, wee are alwaies obliged to order our hearts & lives. A man may fully fall in with the forwardest follower of Jesus Christ, & yet fall far short of conformitie to God's commandements. That blessed Apostle who propounds himself a pattern for imitation, having his conversation in Heaven, yet hee speak's thus of himself.* Not as though I was alreadie perfect. *And that beloved Disciple* John *tells us, that*

Everie

Everie one who hath a well-grounded, livelie hope of heaven, purgeth himself, as Christ is pure. 1 *John* 3. 3.

If according to this counsel, with these directions, you shall improve the manifold pretious examples, which are here presented unto your perusal, then shall you have good cause to bless Almightie God, for bringing this Book unto your hands. The godlie and Reverend Autor, our antient friend, and Fellow-Pupil with one of us (under the Tuition of Master Thomas Hooker *in* Emanuel *College, who for his eminent abilities, and glorious services, both in this and in the other* England, *deserve's a place in the first rank of them who are here recorded) hath in this collection, imitated the Lord, who hath a book of Remembrance, wherein hee Register's the gratious speeches and actions of his zealous servants in evil times. Hereby also hee is instrumental in the accomplishment of Gods promise, who hath said,* The righteous shall bee had in everlasting remembrance. *An instance whereof the Apostle give's in* Abel *(the proto-Martyr) who, for his faith and righteousness,* is yet spoken off *(as som render the phras) though long since dead.*

S. Ash.

Mal. 3. 16.

Psal. 112. 6.

Heb. 11. 4.

That which the Apostle affirm's, upon the review of his Catalogue of beleivers, recorded in the eleventh Chapter of his Epistle to the Hebrews, *I may applie to this Book. Wee are* compassed about with a cloud of witnesses: *for which waie can wee look, or to what condition and concernment of life can wee turn our selvs, wherein som example, propounded in this book, will not aptly suit with our estates, for guidance, comfort, incouragement?*

Heb. 12. 1.

And although the labor of our Autor, hath been in this collection verie great, yet hee resolv's (if God give life and health) to add a second part, unto this now published:

wherein, if anie one will bee pleaſed to furniſh him, with full and faithfull relations, of the godlie life and death, of anie their Chriſtian friends (whether Miniſters, or others) who have been eminent in their daies, their Names may hereby bee perpetuated, unto the ſervice of poſteritie.

Here wee might have given in a true, though ſhort Character of ſom pretious ſervants, and meſſengers of Chriſt, whoſe graces were admired whil'ſt they lived, and whoſe memorie their ſurviving friends do much honor: viz. *Doctor* Preſton, Sibs, Tailor, Stoughton *&c.* Mr. Rogers, Stock, Culverwel, Pemble *&c.* *As alſo* Mr. Hilderſham, Dod, Pierſon, Herring, Ball, Nicols, Hinde, *and* Rathband, *who for their Chriſtian graces, and Miniſterial abilities, for their ſervices, and ſufferings do deſerv an honorable memorial in the Church of Chriſt: the later of theſe (though they lived, and died Non-conformiſts) yet they alwaies kept a due diſtance from* Browniſtical *ſeparation, and were Zealouſly affected towards the* Presbyterial *Government of the Church, as the works of ſom of them do ſufficiently witneſs.*

Through God's grace, their judgments were never tainted with the noiſom errors of theſe declining times, neither were their lives ſtained with anie ſuch ſcandals, for which too manie, who pretend to an higher pitch of puritie and Saintſhip, are juſtly reproached. But now wee will not diſcourſ anie further of them, becauſ wee hope that the next part of this book (which before wee intimated) may bring to light the excellencies of ſom of them (at leaſt) which call for remembrance and imitation.

And now (Chriſtian Reader!) craving pardon for our tediouſneſs, whereby thou haſt been thus long deteined out of this pleaſant Garden, wee deſire that God's direction

and

and bleſsing may accompanie thy paſſage through it: that whileſt thou ſeeſt thy ſelf ſurrounded with ſweet and fragrant flowers, thou maieſt adore the inexhauſt fulneſs of Jeſus Chriſt, from whom all graces and conſolations do continually flow. And becauſ an inward ſupernatural principle is neceſſarie to the right improvement of ſuch helps, (as the Bee *by an innate qualitie, which other creatures want, maketh* Honie *out of* Flowrs) *wee commend thee to the God of all grace, that by the abilities of his ſpirit, thou maieſt bee abundantly benefited in ſpiritual reſpects, by thy ſerious ſurvaying of this uſeful book.*

London Decemb. 7th.
1649.

Thine, in the ſervice of Jeſus Chriſt

JOHN WALL.

SIMEON. ASH.



THE AUTORS EPISTLE TO THE CHRISTIAN READER.

Christian Reader!

THE holie Apostle tell's us, that *when Christ assended on high, hee gave gifts unto men, som Apostles, som Prophets, som Evangelists, som Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministerie, for the edifying of the bodie of Christ, till wee all com into the unitie of the faith, and of the knowledg of the son of God unto a perfect man, unto the measure of the stature of the fulnes of Christ:* The accomplishment hereof will in part appear by these Examples following, wherein wee shall see how the Lord Jesus Christ hath in all ages raised up, and sent Pastors after his own heart for the ends before mentioned: and becaus that old subtile Serpent the Divel know's, that the chiefest waie to hinder the succes of the Ministerie is to breed in mens hearts an undervaluing, and disesteem *Ephes. 4. 11. &c.*

eſteem of the Miniſters; therefore wee may take notice what Titles Chriſt Jeſus in the New Teſtament is pleaſed to honor them withall; Hee call's them *Angels*: 2 *Rev.* 1, 8, 12, 18. &c. *Stars*: 1 *Rev.* ult: *Ambaſſadours of Chriſt*: 2 *Cor.* 5, 20. *Builders*: 1 *Cor.* 3, 10. *Gods Stewards*: 1 Tit. 7. *Lights of the World. Matth.* 5, 14. *The glorie of Chriſt*: 2 *Cor.* 8, 23. *Nurſes*: 1 *Theſ.* 2. 7. *Spiritual Fathers*: 1 *Cor.* 4. 15. And ſuch as *ſtand in Chriſt's ſtead*: 2 *Cor.* 5, 20. And ſuch indeed have moſt of theſe worthies been, whoſe lives are recorded in this book: Yet leaſt anie ſhould run into the contrarie extreme, and judg of them above that which is meet, the Scriptures tell us alſo, that they are *earthen veſſels* 2 *Cor.* 4, 7. *And men ſubject to the like paſsions with others*: *James* 5. 17. *Acts* 14, 15. This you ſhall finde evidenced in the Narratives of ſom of theſe lives, who though they were men of God, yet were they ſons of Adam alſo; and I could have given you in a Catalogue of the *Nævi*, and blemiſhes of the Antient Fathers, as well as of the modern Divines, that ſo wee might bee convinced that our faith ought not to ſtand in the wiſdom of men, but in the power of God: But moſt men are too apt to eſpie motes upon a black cote, and therefore I forbear them.

What excellent uſe may bee made of theſe Lives will appear if wee conſider, Firſt the Divine, and comfortable ſpeeches which have proceeded from theſe holie men of God, worthie to bee writen in letters of Gold, and to bee engraven, not upon Tables of ſtone, but upon the fleſhlie Table of our hearts.

Secondly, the induſtrie, diligence, and faithfulneſs

which

which they ſhewed in their general, and particular callings worthie our beſt imitation.

Thirdly, their behavior, and deportment in times of perſecution, and how readie the Lord was to ſupport, encourage, and ſtrengthen them therein, which may help our faith, and dependence upon God in the like times, and upon the like occaſions.

Fourthly, their zeal, patience, and perſeverance in the truth, not *loving their lives unto the death,* ſo they might fulfil their Miniſterie with joie, which ſhould teach us to *bee followers of them, who through Faith, and Patience do now inherit the promiſes.* Rev. 12, 11. Heb. 6, 12.

What benefit this collection of mine may afford to the learned, and to Miniſters, I leav it to their own prudence who can beſt judg of it: Yet thus much I dare ſaie, that here they ſhall finde gathered into one book thoſe things which before laie ſcattered in manie: Here they ſhall ſee in what Centuries, ages, and places the famouſeſt lights of the Church, both Antient, and Modern, have flouriſhed.

Here they ſhall have contracted into one little volume the ſubſtance of that, which if it had been tranſlated, or tranſcribed according to the Originals would have filled manie ſuch books as this, and yet (as I ſuppoſe) nothing of worth or weight omitted.

And if together with this, they ſhall pleaſe to make uſe of an other little book, which I publiſhed not long ſince, called a Mirror, or Looking-glaſs both for Saints, and ſinners, I preſume, they may bee ſtored with Examples, almoſt for everie ſubject which they ſhall preach upon: and how grateful, and uſeful to

the Auditors ſuch examples are, I conceiv none can bee ignorant.

But to conclude, I hope (through God bleſſing) theſe my weak, and unworthie endeavors will prove ſeaſonable, and ſutable to the times; pleaſant, and profitable to the Readers; and ſom waie or other inſtrumental to God's glorie, which is the ſerious, and earneſt deſire of

Thy unfeigned friend, to ſerve thee,

SAMUEL CLARK.

From my Studie in Thread-needle-ſtreet, Decemb. 10. 1649.

To



To his Reverend friend M *Samuel Clark.*

Samuel Clark { ANAGRAM } *A Cull-markes:* Or, *Cull's a marke.*

FAlſ Lights to error now our ſouls betraie;
Thou art A Cull-markes *to direct our waie.*
From White of Truth wee rove as in the dark,
Thy Book's our Markſ-man,& Cull's *out* A Mark.
Wee ſail in troublous ſeas mid'ſt rocks and ſhelvs,
Thou ſet'ſt up Sea-marks leaſt wee loſe our ſelvs:
Mercurial Statues here rais'd out of claie,
Whoſe Faith, Zeal, Patience guide us heavens waie:
Thy Life, Name, Works ſo well in one agree
I wiſh mee follower of theſe LIVES *with thee.*

Jo. Fuller *Miniſter of God's Word at* Botolphs-Biſhop'ſ-gate.

Others by the ſame.

STorie's a light of time for after Ages,
This Book's a lanthorn which this light incage's:
No fatal Comet's here with fear to dread us,
But Pole-ſtars all from Chriſt to Chriſt to lead us.
And ſhould the witneſſes not yet bee ſlain,
Thou mak'ſt us ſee they may bee rais'd again.
If teachers bee as Stars, then ſure thy Book
Doth as an heavenlie Conſtellation look:
If they bee ſeaſoning ſalt, this Book of thine
May well bee nam'd a Rich Salt-peter-Mine.
If Watchmen, Witneſſes, hee's not miſled
Call's it a *Mizpah*, and a *Galeed*. Gen. 31. 47. 49.
A ſacred Sampler drawn to th' life in Storie,
Legend of Saints, indeed a Directorie.
And whil'ſt that ſom ſnuff out Lights of our Age,
Thou trim'ſt, and ſet'ſt ſuch here in equipage:
Spirits once rais'd, imploi'd not, vaniſh ſoon,
When theſe LIVES guide us then thy Book is don.

Joh. Fuller.

TO

To my Reverend, and learned friend upon his Book called The LIVES, &c.

Like *Jacob*'s Rods thy Lives thou lai'ſt in view;
His Rods were pill'd, thy Lives are pick't; their
(*Reader*) is thy *Exemplar*; Look on, Love, (hew
Buie, Read, yea Live their Lives, & then 'twil prove
That when you have enquir'd what bargain's beſt,
A purchaſe made for Lives is gainfulleſt:
Could but one *Life* be bought who would not trade?
Who buie's thy Book, buie's manie *Lives*: I'le wade
One ſtep more in thy praiſ; How th' Faces fit
I judg not, ſure thy Lives to th' *Life* are writ.

Guilielm. Jenkyn,
Eccleſiæ Chriſti
apud *Londinenſes*
Paſtor.

Upon the Book of the LIVES *of the* FATHERS, &c. *Made by the Reverend, his dear Father Mr* Samuel Clark.

LO here the quinteſſence of more
Then Crœſus *ever ſaw before.*
Gold, Silver, Diamonds, theſe are,
Compar'd to this, not half ſo rare,
Contracted worth! much in a little ſpace:
'Tis Homer's Iliads *in a Nut-ſhel caſe.*

Rare Chymiſtrie! how could you make
So pure Elixar? *did you take*
Theſe worthies aſhes ſo divine,
As matter fit for your deſign?
Such Sacred Reliques, whereſoe're enſhrin'd,
Make the Urn pretious to a pious minde.

Of ſeveral Stars, our Sophies *ſaie,*
United, 's made the Milkie-waie:
The Ignes fatui *cannot bee*
Exalted to ſuch dignitie.
No wandring Stars are here. Theſe fixed are;
A Conſtellation in heaven's higheſt Sphere.

Then ſure this Book, if read, will pleaſ.
Who will not chooſ to bee with theſe
Deceaſed Heroës? *this bliſs*
To th' Reader here imparted is.
Here's manie Saints; one Book: thus Schools do tell
Ten thouſand Angels in one Point may dwel.

Sam. Clark, *A.M.*
Aul. Pembr. Soc.

TO

To his Reverend, and much honored Father Mr Samuel Clark, *concerning his Book called* The LIVES, &c.

HOw! LIVES! *They're dead. No: death they did evade*
By their good Lives, *which them immortal made.*
Death could not take their Lives *away, you finde*
Hee took their bodies, left their Lives *behinde;*
Which here aſſembled ſhew themſelvs ſo well,
As though they ſtrove each other to excell.
'Tis a choiſ Synod, *O! who would not bee*
Preſent, their Acts, and Orders for to ſee!
Like Cyrus *Court with good men 'tis ſo ſtor'd,*
That wink and chooſ, it will good choiſ afford.
Then ſince good LIVES *are in this Book ſo rife,*
I make no doubt to call't a Book *of* Life.

Jo. Clark *Student in* Pemb. Hall Camb.

A TABLE

A Catalogue of the AUTORS *out of which these* LIVES *were Collected.*

THe *Lives* of the *Fathers* are manie of them before their Works, the reſt are collected out of a book ſo called.

The *Lives* of *Wicklief, Huſs, Hierom of Prague, Frith, Bilney, Tindal, Rogers, Saunders, Hooper, Tailor, Bradford, Ridley, Latimer, Philpot,* and *Cranmer,* are collected out of the Book of *Martyrs.*

The *Lives* of the *Germane, French, Switzers, &c.* Divines, are collected, Som of them out of *Melchior Adami vitæ Theol. &c.* Som out of *Boiſardi Biblioth.* Som out of *Ver-Heiden's Præſtantium Theol. Effig.* Som out of *Athenæ Batavæ* Jo. *Meurſii.*

Som of the *Engliſh* out of Dr *Holland's Horologia Anglicana*

Gilpin's Life is written by Dr *Carleton.*

Juel's Life is before his *Apologie.*

Whitaker's Life is written by Dr *Humphrede.*

Fox his Life is written by his Son.

Willet's Life is before his *Synopſis Pap.*

Cowper's Life is written by himſelf.

Pareus his Life is written by his ſon *Phil. Pareus.*

Bolton's Life is written by Mr *Bagſhaw.*

Whatelie's Life is written by Mr *Scudder.*

Somthings I have added to diverſ of theſe LIVES which I met with in other good AUTORS.

A TABLE

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READER,

I praie thee correct theſe faults with thy pen, and for other miſtakes of the Printer in Letters, or Points, they are eaſily diſcerned, and amended.

Pag. 38. *line* 7. *read An. Chr.* 390 *for* 309. *Pag.* 74. *lin.* 17. *r.* 51. *for* 41. *P.* 94. *li.* 28. *r.* this life, *for* this. *Pag.* 104. *l.* 7. *r.* Died, *for* Flouriſhed. *Pag.* 120. *l.* 22. *read* him, *for* them. *P.* 122. *l. the laſt, read* whence, *for* where. *P.* 124. *l.* 27. *r. Tygure*, for *Tygurine*. *P.* 130. *l.* 12. *r.* conjunctiſſimè *for* convintiſſimé. *P.* 165. *l.* 30. *r. Newgate* for *Namgate*. *P.* 188. *l.* 19. *r.* againſt, *for* again. *P.* 210. *l.* 4. *r. Auguſtane*, for *Auguſtine*. *P.* 212. *l.* 21. *r. Navar*, for *Naples*. *P.* 215. *l.* 2. *r. An. Chr.* 1497. *for* 1407. *P.* 280. *l.* 29. *r.* in fervent praier. *P.* 292. *l.* 5. *r.* can, *for* could. *P.* 302. *l.* 13. *r. Sedan*, for *Seden*. *Pag.* 327. *l.* 5. *r.* pectuſculo, *for* pectuſcuol. *P.* 363. *l.* 2. *r. Anno* 1590, *for* 1578. *and l.* 4. *r.* 1528, *for* 1538. *P.* 472. though, *in the begining of the ſecond line, ſet it in the begining of the third.*

THE

The *Lives* of the FATHERS, AND OTHER Learned and Famous DIVINES, from *Christ*'s Time to this preſent *Age.*



IGNATIVS

The Life of Ignatius, *who flouriſhed* A° Chr. 70.

IGnatius ſaw *Chriſt* in the fleſh, beeing about 12 years old at his Crucifixion: his uſual ſaying was,

Amor meus crucifixus est: my love is crucified, meaning either *Christ* the object of his love; or his affections to the world: as *Gal.* 6. 14. Hee was led through *Asia* by 10 Souldiers, which hee called 10 *Leopards*, who the more good hee did to them, the more cruel they were: hee was sent by *Trajan* to *Rome*, to bee devoured of Lions for his free reproving of his Idolatrie: but in stead of fearing death; I could wish (saith hee) that I could see those beasts that must tear mee, I would speak them fair to dispatch mee quickly: if that would not prevail, I would incite them to it: *Ignis, Crux, bestiarum conflictationes, ossium distractiones,* &c, *i. e.* Fire, Cross, breaking of my bones, quartering of my members, crushing of my bodie, and all the torments that man and the Divel can invent, so I may enjoie my Lord *Jesus Christ* &c. When his Martyrdom approached, hee said, *Frumentum Dei sum, dentibus ferarum molar, & mundus Dei panis inveniar:* I am God's corn, when the wilde beasts have ground me to powder with their teeth, I shall bee his white-bread: hee was so humble that hee disdained not to learn of anie: hee suffered Martyrdom under *Trajan* at *Rome*, *Anno Christi* 102.

Ingratitude.

Courage.

Humilitie.

The



POLYCARPVS

The Life of Polycarp, *who flouriſhed* A° Chr. 109.

Polycarpus was Diſciple to S^t *Johh*, and Biſhop of *Smyrna*: hee going with S. *Johh* to a Bath at *Epheſus*, and eſpying *Cerinthus* the Heretick in it, ſaid, *Fugiamus ocyùs*, &c. Let us depart for fear leaſt the Bath wherein the Lord's adverſarie is, do fal upon us: as one of the *Fathers* made haſte out of the houſ of a wicked man, which ſoon after fell to the ground. Zeal.

When the Heathens cried out, *quæratur Polycarpus*,

Constancie

let us search out *Polycarp*, hee yet continued in devout praiers night and daie: when his friends persuaded him to retire himself, and hee had opportunitie to do it, hee yet refused saying, *fiat voluntas Domini*, let the will of the Lord bee don; and so came to them, commanded meat to bee set before them, and desired but one hours respite, which hee spent in fervent praier.

Courage.

When hee came before the *Proconsul*, hee asked him whether hee was *Polycarp*, or not? Hee answered him resolutely that hee was; hee bad him denie Christ and swear by the Emperor: hee replied, *Octoginta sex annos illi jam inservivi*, &c. I have served Christ these 86 years, and hee hath not once hurt mee, and shall I denie him? The *Proconsul* told him hee had beasts readie to devour him; hee answered, Bring them, I am readie: the *Proconsul* said, hee would tame him in the flames: hee answered, that those pains were but momentanie, and that hee neither feared beasts, nor fire, nor anie other punishment: whereupon they all cried out, *iste Asiæ Doctor*, &c. this is the Doctor of *Asia*, this is the Father of Christians, this is the contemner of our gods, so

Cruelti.

they drove him in a chariot so furiously, that they brake his leg: when hee came to the place of Martyrdom, they would have tied him with an iron chain to the stake, but hee said, let mee alone I praie you, for hee that gave mee strength to com to this fire, will also give mee patience to abide the same

A Miracle.

without your tying: when the fire was kindled, it would not burn him, but hee gave a smell as if of odors and sweet confections, till at last they ran him through

through the bowels with a ſword, there iſſuing out ſuch a quantitie of blood as amazed all, and quenched the flames.

Hee ſo deteſted Hereticks, that when *Marcion* (of his former acquaintance) met him at *Rome*, and wondering that hee took no notice of him, ſaid, Doeſt thou not know mee *Polycarp?* Yea, ſaid hee, I know thee well, thou art the eldeſt ſon to the Divel: Hee ſuffered Martyrdom under *Verus*, *Anno Chriſti* 167. of his Age 86.

The Life of Dionyſius Areopagita, *who flouriſhed* Anno Chriſti 100.

Dionyſius Areopagita was born at *Athens* of eminent parents, hee was verie ſtudious: hee traveled into *Egypt* to get skil in *Aſtronomie*: at the age of 25 years at *Heliopolis* hee ſaw that general Eclipſ of the Sun at our Saviour's paſſion, and as one amazed, ſaid, *Aut Deus naturæ patitur, aut mundi machina diſſolvetur*: Either the God of nature now ſuffer's, or the frame of the world ſhal bee diſſolved: and to another, *Ignotus in carne patitur Deus*, &c. God, unknown in the fleſh, doth ſuffer, for whoſe ſake the Univerſ is covered with this thick darkneſs: hee was afterwards converted by S. *Paul*: hee firſt preached at *Athens*, afterwards at *Paris* in *France*; where beeing envied by the Idolatrous Prieſts, they ſuborned manie to diſpatch him: but there was ſuch a gratious luſtre, and radiancie in his countenance, that when they beheld him, ſom of their hearts fail'd them: others were ſo affrighted, that they fled awaie: ſhortly after, *Siſinius* the

Courage.

Courage. the *Prefect* called him before him, reproved, persuaded, and threatned, yet could prevail nothing, whereupon hee causſed him to bee thrown to hungrie wilde

A Miracle. beasts, which would not tear him; then to bee thrown into an hot Oven, which would not burn him; then hee gave him up to an executioner to behead him,

Constancie who still remained constant, saying, Com life, com death, I will worship none but the God of heaven and earth. Hee suffered Martyrdom in the reign of *Hadrianus*, and of his own Age 110.



The



JVSTIN MARTYR

The life of Juſtin Martyr *who flouriſhed* Anno Chriſti 130.

Juſtin Martyr, was born in *Paleſtine*, hee confuted *Marcion* the Heretick; and the *Valentinians*: hee complain'd to the Emperor *Antoninus Pius* of the crueltie of the *Proconſul* in *Aſia* againſt the Chriſtians, who forbad them to read anie books that ſpake of Chriſt: His uſual ſaying was, *that which the ſoul is in the bodie, that are Chriſtians in the world: for as the ſoul is*

is in, but not of the bodie: so Christians are in, but no part of the world: Also, it is best of all not to sin: and next to that to amend upon the punishment: Again, *that it is the greatest slaverie in the world, to bee subject to ones own passions.* Hee was beheaded *Anno Christi* 149. suffering Martyrdom with much cheerfulnes under *Adrian.*



IRENÆVS

The life of Irenæus, *who flourished* A° Chr. 160.

IRenæus Bishop of *Lions* in *France*, a constant auditor of *Polycarp* in his youth: hee was a great and exquisite

exquisite refuter of Heresies, and is styled by *Tertullian*, *Omnium doctrinarum curiosissimus explorator:* an exquisite searcher out of all sorts of Learning: as hee was exceeding painful, so hee was exceeding successful in his Ministrie, converting almost the whole Citie from Gentilism: in his time the divel raised up the heresies of *Montanus*, *Theodotus*, and *Maximilla* to disturb the Church: but *Photinus*, and other chief men of the French Churches chose *Irenæus* to go to *Elutherius* Bishop of *Rome*, and thence into *Asia*, with questions about these Heresies, which hee willingly undertook: afterwards *Lions* was troubled with the *Valentinians* and *Gnosticks:* which hee confuted; and took much pains to reconcile the Eastern and Western Churches in the differences about the Celebration of *Easter:* Hee sharply reproved *Victor* Bishop of *Rome* for excommunicating the Churches of *Asia* upon that difference: Hee used to compare the Hereticks and Schismaticks of his time to *Esop*'s dog, that lost the substance of Religion by too earnest gaping after the shadow: Hee suffered Martyrdom under *Severus*, about *An. Christi* 182. and of his Age 60. or as som saie 90.



TERTVLLIAN

The Life of Tertul. *who flouriſhed,* Anno Chr. 200.

TErtullian, an *African* born, was converted to the Faith about *Anno* 200. in the reign of *Severus*; hee was verie ſtudious and learned, in ſomuch that *Ierom* ſaid, his works conteined, *cunctam ſeculi doctrinam*, all ſorts of learning: *Lactantius* ſaith, hee was *in omni genere doctrinæ peritus*, skill'd in all kinde of learning: *Vincentius Lyrinenſis* ſaith, *inter Latinos omnes hic facilè princeps judicandus*, amongſt the

the Latine writers hee was of chiefeſt account: hee uſed to ſaie *That Lawyers gowns hurt the common-wealth as much as ſouldiers helmets:* after his converſion hee was taken up night and daie in reading of the holie Scriptures, and with great pains gat moſt of it by heart ſo exactly, that hee knew each period: hee lived under *Severus*, whom hee much commended for that, though hee knew manie noble men, and women that were Chriſtians, yet hee did highly commend them, and did publickly withſtand ſuch as were their enemies: and when as the Chriſtians were begun to bee perſecuted, *Tertullian* wrote a large Apologie in their behalf, and defended their innocencie when as they were accuſed of murdering of Infants, of eating man's blood, and Inceſt: hee perſuaded the Emperor *Severus* to favour the Chriſtians, who praied for his proſperitie: and imputed the ſlaughter at *Byzantium* to the effuſion of Chriſtian blood: when manie Hereſies ſprang up, hee wrote excellently againſt them: and at the end of the book hee made a Catalogue of all the Hereticks that then tore the bowels of the Church; yea, hee continued theſe labors when the perſecution grew hot againſt the Chriſtians, not hideing his head, though the times were dangerous. Upon a Triumph, all the Emperor *Severus*'s his ſouldiers for the greater pomp were to put on crowns of Baies, but one Chriſtian there was amongſt them which wore it on his arm, and beeing demanded the reaſon, boldly anſwered, *non decet Chriſtianum in hac vita coronari*; a Chriſtian ought not to wear his crown in this life: upon which occaſion *Tertullian* wrote his book *de Corona militis*: *Cyprian* when hee would re-

Scriptures.

Courage.

Tertullian used to saie, *Da Magistrum*, give mee my Master: *Tertullian*'s usual sayings were, *If thou bee backward in thoughts of Repentance, bee forward in thoughts of Hell, the flames whereof onely the streams of a penitent eie can extinguish: if the Divels without Christ's leav had not power over the Swine, much less have they power over God's own sheep. Wee should not trie men's faith by their persons, but their persons by their faith. It's in vain to com to the God of peace, without peace; or to praie for the remission of our own sins, without forgiving of others:* hee constantly praied thrice a daie, at the 3d, 6th, and 9th, hours: hee lived till hee was old, and decrepit, and so died in peace.

Praier.

The Life of Clemens Alexandrinus, *who flourished* Anno Christi 200.

CLemens *Alexandrinus* born at *Athens*, was Auditor to *Pantenus*, and after his death, master of the Catechists: hee was an excellent Historian: a great confuter of Heresies: *Photinus* speaking of som of his works, saith, *Dictio est florida, quæque assurgit in majestatem cum suavitate conjuncta, in quibus etiam est eruditio multa, & decens:* The Language is flourishing, and ariseth into a certain majestie joined with sweetnes, wherein is much learning, comly adorned, and set forth: *Origen* was his disciple: hee was Pastor of the Church in *Alexandria:* hee used to saie, *That they which adorn themselvs with gold, and think themselvs bettered thereby, are worst then gold and no Lords of it, as all should bee:* hee lived under *Commodus* and [illegible]*erus.*

The



ORIGEN

The Life of Origen, *who flouriſhed* Anno Chriſti 220.

ORigen was Scholar to *Clemens Alexandrinus: Eraſmus* ſaith of him, *quem nec vitæ auſteritas, &c.* whom neither auſteritie of life, nor perpetual labors, nor dejected povertie, nor wicked men's Policies, nor terror of puniſhments, no nor yet death it ſelf could anie whit diſplace, or remove: his father and grandfather were Chriſtians: the former was beh[eaded] *The*

under *Severus*, leaving this *Origen* and his six brethren in great want, and penurie: yet hee mainteined all by his industrie, teaching of a *Grammar-School*: when his father was in Prison, hee, beeing not 17 years old, wrote a letter to him not to shrink under his sufferings, saying also, *vide pater, nè quid meâ caussâ secus facias*, See, O father, that you do not change your resolution for my sake: had not his mother prevented him by getting awaie his clothes in the night, he had made himself a pattern to his father in suffering Martyrdom which hee so little feared, that hee would visit the Christians in their chains, and comfort them at their deaths: when in his writings hee speak's of martyrs, hee seemed to bee ravished in his spirit: hee read the grounds of Religion in *Alexandria*, and manie profited so well under him, that they suffered martyrdom with great constancie: he was frequent in watchings, and fastings for the beating down of his bodie: he was called to bee the *Catechista* there, which place hee long enjoied with general approbation, and renown: leaving off the profession of *Grammar* hee sold his books to a friend for the allowance of 4d. ob. a daie: hee was afterwards made a Presbyter: hee was so eminent, that *Demetrius* Bishop of *Alexandria* envied him, and published his faults in writing to the world, especially, hee upbraided him with the inconsiderate act of dismembring himself: whereupon *Origen* was forced to leav *Alexandria*; not requiting his adversaries with ill words, but returning good for evil: hee taught afterwards in *Cesarea* of *Palestine* where hee did much good: hee was called to *Antioch* by *Mamæa* the mother of *Alexander Severus*

Courage.

verus, honorably entertained, and religiously dismissed by her again: hee re-called *Ambrose* from the error of the *Marcionites*: hee affected not wealth, but contented himself with a low estate: hee was so studious, that hee would read at his meals: hence it was said, *Origeni nulla pars ætatis periit à studiis*, *Origen*'s whole life was a continued studie: and again, *Origenis ingenium sufficiebat ad omnia perdiscenda*, *Origen* had such a pregnancie of wit, that hee was apt to learn anie thing: And again; who of all the writers that came after him, that was not singularly helped of him: Hee used to saie, *God made not malice, and though hee can restrain it, hee will not: for if malice were not, virtue should want a contrarie, and so could not shine so clear.* In the 7th Persecution under *Decius* Anno 225 *Origen* in the 70th year of his age, endured heavie and cruel torments, beeing fastned by the neck with a great Iron-chain, and his feet kept in a pair of stocks stretched four paces wide: yet it is to bee wondered at, what pious ejaculations, comfortable praiers, and zealous exhortations hee gave to Christians: reteining his valor and constancie, till hee gave up his spirit in the mid'st of those torments; hee lived under *Caracalla* and *Macrinus*.

Studious.

Malice.



CIPRIAN

The Life of Cyprian, *who flourished* Anno Christi, 250.

Cyprian at his initiation to Christianitie distributed all his estate to the poor, to avoid worldly ambition, and chiefly studied to keep his bodie continent, and clean from lusts, saying, *That then his heart would bee truly fit to com to the full capacitie of the Truth, if once hee could trample down concupiscence,* &c. Hee was undanted in persecutions, so that neither

neither his wives diſſwaſions, nor the world's frowns, nor the malice of his adverſaries could affright him: hee never turned widdow emptie from him: hee was the blinde man's eies, the lame man's legs, the naked man's garment: hee called *Cæcilius*, that converted him, *novæ vitæ parentem*, the father of his Chriſtian life: his carriage was ſuch, as it was hard to ſaie whether hee was more loved, or feared: A ſhort, but ſharp Perſecution ariſing under *Decius*, *Cyprian* was feign to flie; yet hee did much good in his baniſhment: hee tell's us that the Church having enjoied long peace, all men ſtudied their private wealth, ſo that devotion, religion, and good diſcipline were quite neglected, and all eſtates were fearfully corrupted: *Ergò ſivit hoc flagellum Deus* therefore (ſaith hee) God ſuffered this ſcourge of Perſecution to reform it: the ſtorm being over, *Cyprian* returned to his charge again in *Carthage*: and in the time of a Peſtilence hee ſhewed much pietie and charitie, comforting ſom, adminiſtring to the wants of others, and ſtirring up others to do the like: but the *Proconſul* envying his autoritie with the people, commanded him to depart, which hee obeied, yet after a year, upon the *Proconſul*'s death, hee returned: the next *Proconſul* beeing commanded by the Emperor to ſlaie him, told him of it: hee anſwered joifully, Do fully what belong's to your office; and beeing to loſe his head, hee put off his apparel, and gave it to his Deacons, wiſhing them to give his executioner 25 pieces of gold in teſtimonie of his love to him: hee covered his own eies, and ſo kneeling down, took the blow quietly: hee ſuffered under *Valerianus* and *Galienus*.

Courage.

Charitie.

Flight.

Charitie.

The Life of Arnobius, *who flourished,* Anno Christi 290.

ARnobius, a professor of Rhetorick in a Citie of *Africk* called *Sicca*, being converted to the Christian Religion, hee came to som Bishops, earnestly desiring to bee admitted into the Church, and Baptized, but they, suspecting, *nè vir seculari eloquentiâ tumens,* &c lest a man swelling, and puffed up wth secular wisdom, & who had alwaies hitherto opposed Christian Religion, should make a mock both of them & it, therefore they rejected him, whereupon he offered unto them those excellent volumes of his disputations against his former Gentilisme, wch they seeing, wth great joie received him: hee was Master to *Lactantius*; hee used to saie, that *Persecution bring's death in one hand, and life in the other: for while it kill's the bodie it crown's the soul:* hee flourished under *Diocletian* between *Anno Christi* 290. and 300.

Persecution.

The life of Eusebius, *who flourished* Anno Christi 330.

EUsebius, Bishop of *Cæsarea Palestina*, for his great love to *Pamphilus*, sir-named *Pamphilus:* a most learned man, of whom *Constantine* the *Great* used to saie, that hee was worthie to bee Bishop not of one onely Citie, but of the whole world: and for his eloquence, *Hierom* stiled him *Romani eloquii Tubam:* the Trumpet of Roman elocution: Hee used to saie that *Moses wrote the old Law in dead Tables of stone: but Christ did write the perfect Documents of the New Testament in living*

living souls: hee flouriſhed under *Conſtantinus Magnus* and *Conſtantius*, *Anno Chriſti* 330.

The life of Lactantius, *who flouriſhed*, Anno Chriſti 308.

LActantius *Firmianus* was ſcholar to *Arnobius*, dedicated moſt of his works to *Conſtantin. Magn. Hierom* ſaith of him, *Lactantius quaſi quidam fluvius Tullianæ Eloquentiæ: Lactantius* flowed with Eloquence, yea, as abounding as *Tullie* himſelf &c. Hee wrote manie famous Treatiſes, and in his old age, for his rare parts was appointed Tutor to *Criſpus*, *Conſtantine*'s Son: hee was ſo far from ſeeking after riches, that hee died verie poor: hee uſed to ſaie that *godlineſs alwaies inriche's the poſſeſſor:* Hee flouriſhed under *Diocleſian Anno Chriſti* 308. Povertie.



ATHANATIVS

The life of Athanasius, *who flouriſhed*
Anno Chriſti 304.

Athanasius was born in *Alexandria*, of Religious parents, and brought up in all ſorts of Learning: when *Arrius* began to broach his Hereſie, at ſom private meetings before the *Nicene Councel*, *Athanaſius* ſhewed himſelf a main opponent, and that with admirable expreſſion of Learning and integritie: after the death of *Alexander* hee was choſen Biſhop of *Alexandria*

xandria: beeing extremely hated by the *Arrians*, hee met with great troubles, so that it was said of him, *non solùm Episcopi*, &c. not onely Bishops, but Emperors, Kingdoms, Armies, and Nations opposed him; whence he used to saie, *though an Armie should encamp about mee, yet would I not fear: Arrius* counterfeiting that hee was of the same Faith with the *Nicene Council*, complained to *Constantine* that *Athanasius* would not admit him into the bosom of the Church, whereupon the Emperor, beeing deluded, wrote sharply to *Athanasius* that hee should restore *Arrius*, or elſ hee would cast him out of his Bishoprick, and *Alexandria* also: but hee withstood this storm, and by letters certified the Emperor of the reasons why hee could not restore him: then his adversaries politickly divulged that *Athanasius* would exact new customs, and impose new burdens upon the Churches in *Egypt*, and that hee intended evil against *Constantine*, but hee coming to him, so cleared his innocencie, that the Emperor sent him back with great honor, and gave him this commendatorie title, *virum planè divinum existimo*, I hold him a sincerely divine man: then his adversaries accused him of Magick, and that hee cut off the hand of one *Arsenius* to practise with it: and a wicked woman was suborned, who accused him for forcing her chastitie: yet *Constantine* favored him for a long time, till beeing wearied with new complaints of him, hee at length banished him to *Trevir*: whereby *Arrius* had more libertie to spread his poisonous Heresie, which caused tumults at *Alexandria:* whereupon *Constantine* sent for *Arrius* to declare his Faith, and took an oath of him to agree to that which was

Courage.

Malice.

A just judgment.

A Miracle of mercie.

establisht at *Nice*: but this Impostor swore to his own tenets closed up in his bosom: but hee, and his followers prooving rageing wolvs, *Alexander* Bishop of *Constantinople* desired of God either to take him out of this miserable life, or by his own power to redress this spreading evil: It pleased God that the next daie *Arrius* going with manie followers to a publick meeting, whil'st hee sate on a privie, hee voided out much blood, and his own bowels: *Constantine* beeing dead, his Son *Constantine* sent for *Athanasius*, and restored him to his dignitie after 2 years, and 4 moneths banishment: but he continued not in peace above 3 years before an *Arrian* Priest seduced *Constantius*, who put *Gregorie* into *Athanasius*'s his room: whereupon hee fled to *Julius* Bishop of *Rome*, who sent him back to his old Charge; at which the *Arrians* beeing enraged, stirred up the Emperor; who sent Captains and Souldiers for *Athanasius*, promised a reward to him that should bring his head: but God hid him, beeing kept close for a long time in a pit, and fed by a friend there: at last a maid-servant made it known to his adversaries, but the night before the searchers came, by God's goodness, hee was sent awaie into the West: and, after a time returning to *Alexandria*, hee was again banished into the deserts of *Lybia*, where hee continued to the death of *Constantius*: whom *Julian* the Apostate succeeded, yet *Athanasius* returned to *Alexandria*, where the Church encreasing, the Soothsaiers and Magicians crie out to the Emperor that they could do nothing unless *Athanasius* was removed; so that letters were granted not onely to take, but to kill him: whereupon *Athanasius* depen-

depart's by ship to *Thebais*, and his friends grieving at his departure, hee said, *nubecula est citò transitura*, it's a little cloud that will soon bee over, and so it was; for the year after, *Julian* died: yet before his death he sent after *Athanasius* to apprehend him, but he coming presently back to *Alexandria*, kept close there til the Emperor was dead: *Jovianus* succeeding, *Athanasius* enjoied peace, buthe reigning but seven moneths, *Valentinian* & *Valens* succeeded; the later beeing an *Arrian*, *Athanasius* was forced to hide himself in his father's monument for four moneths: yet at last the Emperor by reason of stirrs gave waie for him to live in peace in *Alexandria*: at last hee died in peace in the 7th of *Valens*, having been Bishop 46 years: *Gregorie Nazianzene* style's him, *Tubam ingentem & columnam Ecclesiæ*, the great Trumpet and pillar of the Church: *Theodoret* style's him πρόβολον τῆς ἀληθείας, the bulwark of Truth: Hee died *Anno Christi* 375.

The Life of Hilarie, *who flourished* Anno Christi 355.

Hilarie Bishop of *Poictiers*, nobly descended, and of excellent gifts: hee was frequent in preaching, exemplarie in life: a great opposer of the *Arrian* Heresie: whereupon the Bishops, *Valens* and *Ursatius* procured the Emperor to banish him into *Phrygia*: afterwards the Emperor commanding manie Bishops to assemble at *Seleucia* to give their opinions about the Arrian-Heresie, *Hilarie* carried himself so well there, that hee was restored to *Poictiers*; where hee died in peace under *Valentinian* and *Valens*.

The



CYRIL

The life of Cyril, *who flouriſhed* Anno Chriſti 365.

Cyrillus, Biſhop of *Jeruſalem*, was a man *magnæ ſanctimoniæ*, &c. of great ſanctitie, learning, and wiſdom: hee endured manie heavie things for the teſtimonie of Faith, and a good Conſcience; beeing often forced to forſake his place by the rage of the *Arrians*: Hee was verie charitable, inſomuch that in a great Famine manie poor people reſorting to him

Patience.

Charitie.

him for relief, hee gave them all hee had, and that not sufficing, hee took the vessels, and Church-Ornaments, and sold them to reliev their wants: When *Julian* the Emperor had given command to re-edifie the Temple at *Jerusalem* in his time, one night there was such a terrible earthquake that it parted the verie stones of the foundation, and so all the upper buildings fell down; and when manie Jews came together to behold what was don, suddenly there came fire from heaven that consumed all the tools, and instruments of the workmen. The *Arrians* raised and dispersed manie calumnies of him, and at last drove him from his place, till the reign of *Theodosius*, at which time hee was restored again: and at last died in peace. Hee used to saie, *Som com to Church to see fashions, others to meet their friends, yet it's better to com so then not at all: in the mean time the net is cast out, and they which intended nothing less, are drawn in to Christ, who catche's them, not to destroie them, but that beeing dead, hee may bring them to life eternal.*

God's judgment on the Jews.

The benefit of hearing.

The Life of Ephrem Syrus, *who flourished* Anno Christi 368.

Ephrem Syrus, a great opposer of *Sabellius*, *Arrius*, *Apollinarius*, and other Hereticks: So chaste, that hee repelled the shameless behaviour of a lewd woman, which beeing instigated by the Divel, thought to have entised him to lust; but with his grave exhortations, admonitions, and divine speeches hee caught and overcame the tempter: so that by his fatherlie advise shee proved a grave, modest, and religious

Chastitie.

Humilitie.

Matrone. In his will hee commanded, that they ſhould ſing no verſes in his commendation, burie him in no fine linnens, nor with ointments, raiſ no monuments for him; for (ſaith hee) *I am a ſtranger, and ſojourner* &c. Hee was verie merciful to the poor, and

Charitie.

having not of his own to give, by his ſweet and attractive Sermons, hee ſtirr'd up the hearts of others to reliev them. Hee uſed to ſaie, *That the reſolute Traveler know's that his journie is long, and the waie dirtie, yet goe's on, in hope to com to his houſe: ſo let a Chriſtian (though the waie to heaven bee narrow, though it bee ſet with troubles, and perſecutions) yet let him go on till hee hath finiſhed his courſe with joie, for heaven is his home.* And again, *Hee that feaſt's his bodie, and ſtarv's his ſoul, is like him that feaſt's his ſlave, and ſtarv's his wife.* Hee died under *Valens.*

The benefit of Perſeverance.



BASIL

The Life of Basil, *who flouriſhed* Anno Chriſti 370.

Baſil was born in *Pontus*, of noble and religious parents: his grandfather, and great grandfather ſuffered martyrdom under *Galerius Maximus*. Hee was called *Baſilius Magnus*, for as one ſaith of him, hee was great in wit, great in eloquence, great in wiſdom, great in defending, great in propagating God's glorie, great in convincing Hereticks, &c.

when hee was grown up to years of discretion, hee went to *Cæsarea* of *Cappadocia*, which was then the most famous Cittie of *Asia* for learning: in which place in a short time hee made such a proficiencie in his studies, that hee excelled all his equals in all sorts of Learning: from thence hee went to *Constantinople*, where having studied a while, hee went to *Athens* (then famous also) where hee fell into acquaintance with *Gregorie Nazianzene*, and joining studies together, they continued in firm amitie all their life after: Hee was of an excellent constitution, but by much watching, praying, fasting, reading, and spare diet, hee much weakned his bodie: Hee was a worthie shepherd to his flock in *Cæsarea*, as well by dulie and trulie feeding them, as by driving away all Hereticks, that like wolvs sought to devour the Church. In the time of a great famine, hee sold his lands and all his other goods to relieve the poor, and stirred up other rich Merchants by Scripture, and sweet speeches to contribute to their necessities: Hee was also careful to see the sick provided for: and caussed publick places to bee erected for their maintenance, and would often not onely visit them, but also administer to them. *Julian* the Emperor having formerly known him at *Athens*, sent, and desired him to write to him, which hee refused to do, becaus of his Apostasie: nay *Valens* the Emperor, when hee persecuted the Orthodox, and had put eightie Presbyters into a vessel, thinking to have burnt them at sea, yet meeting *Basil*, hee spake him fair, and sent also to him by manie messengers to win him to that Heresie, yet neither threats, nor promises could once move

A good Pastor.

Charitie.

Courage.

move him; for when the messenger gave him good language, and promised him great preferment, hee answered, Alas Sir, these speeches are fit to catch little children that look after such things: but wee that are taught, and nourished by the holie Scriptures, are readier to suffer a thousand deaths, then to suffer one syllable, or title of the Scriptures to bee altered: And when *Modestus* the Prefect asked him, Know you not who wee are that command it? No bodie (said *Basil*) whilst you command such things: Know you not (said the *Prefect*) that wee have honors to bestow upon you? to which hee answered, They are but changeable like yourselvs: hereupon in a rage hee threatned to confiscate his goods, to torment him, to banish, or kill him: to which hee answered, Hee need not fear confiscation that hath nothing to loose; nor banishment, to whom Heaven onely is a Countrie: nor torments, when his bodie would bee dasht with one blow: nor death, which is the onely waie to set him at libertie: the *Prefect* told him that he was mad; to whom hee repli'd, *Opto me in æternum sic delirare*, I wish that I may for ever be thus mad: yet the *Prefect* gave him that night to resolv what to do; but hee was the same, next morning: whereupon the *Prefect* related all to the Emperor, who went to Church with intentions to have disturbed him in his holie duties; but seeing his reverend carriage, hee was so convinced that hee made a large offering, which *Basil* refused, as coming from an Heretick. The Hereticks so prevailed with the Emperor, that hee decreed *Basil*'s banishment, but God crossed it: for the same night his son *Galate* fell

Zeal.

Courage.

Miracles of mercie.

dangerously sick, whereupon the Empress told *Valens*, that it was a just judgment of God upon him for banishing *Basil:* hee then sent for *Basil*, saying, if thy praiers bee right and faithful, praie that my son may live: *Basil* replied, if you would bee of the same faith, your son should bee well: *Basil* praied, and his son did recover: afterwards hee falling ill again, hee sent for the Hereticks to praie for him; but, to the grief of the father, the son speedily died: yet the *Arrians* prevailed again for his banishment, but when the writing was brought to *Valens* to bee confirmed, the pens would not write, beeing often tried; and the Emperor was so amazed that hee could not write, seeing how God did protect *Basil:* so having been Bishop at *Cæsarea* and *Cappadocia* eight years and a half, hee departed this life with these words, *Into thy hands, O Lord, I commend my spirit.* Hee used to saie, *To know thy self is verie difficult: for as the eie can see all things but it self; so som can discern all faults but their own:* And again, *Divine Love is a never failing treasure: hee that hath it, is rich; and hee that wanteth it, is poor:* when hee had read the Bible over, hee said, *It's a Physician's shop of preservatives, against poisonous Heresies: a pattern of profitable Laws, against rebellious spirits: a treasurie of most costly jewels, against beggarly elements: and a fountain of most pure water, springing up to eternal life.*

A Miracle.

Love.

Scriptures.



GREGORI NAZIANZEN.

The Life of Gregorie Nazienzene, *who flouriſhed* A^no^ Chriſti 370.

G*Regorie Nazianzene*, firſt Biſhop of *Saſima*, then of *Nazianzene* in *Cappadocia*, and then of *Conſtantinople*, was a living Librarie of Philoſophie and Divinitie: exceeding Eloquent: a defender of the poor and oppreſſed; and a comforter of the afflicted. One ſaith of him, that the true beautie of his ſoul did ſhine forth in his Eloquence, Rhetorick beeing both his

Eloquence.

his companion and ſervant. Hee was intimate with *Baſil* the great, and *Hierom* was his ſcholar: Hee was of ſuch autoritie in the *Greek* Churches, that whoſoever durſt oppoſe his teſtimonie, hee was ſuſpected for an Heretick. Hee ſo loved ſolitude, that when for his excellent learning, and ſanctitie hee ſhould have been made a Biſhop, hee retired himſelf into obſcuritie; but beeing diſcovered, the people choſe him for their Biſhop. At laſt, growing old and unfit for his publick emploiment, hee conſtituted another Biſhop, and returned to his former ſolitude. Hee flouriſhed under *Theodoſius*. Hee uſed to ſaie, *That in a great multitude of people of ſeveral ages, and conditions, who are like an Harp with manie ſtrings, it is hard to give everie one ſuch a touch in preaching, as may pleaſ all, and offend none.*

Preaching.

The Life of Epiphanius, *who flouriſhed* Anno Chriſti 370.

EPiphanius Biſhop of *Salamine* in *Cyprus*, born in *Phœnicia*, of poor, & obſcure parents, his father dying when he was young, he was adopted, and brought up by one *Tryphon* a Jew, whereby hee attained to an excellent knowledg in the *Hebrew*: hee was converted to the Chriſtian Faith by one *Lucianus* famous for his Learning, and virtue: *Lucianus* put him to *Hilarion* to learn, under whom hee profited exceedingly: beeing afterwards choſen Biſhop of *Salamine*, hee at firſt modeſtly refuſed that dignitie, but importunitie prevailing with him, hee ſo lived that *vitam doctrinâ, doctrinam vitâ comprobaret*, his doctrine

Preacher's pattern.

ctrine approved his life, and his life defended his doctrine: hee was *ſemper Hereticorum acerrimus oppugnator*, alwaies a ſharp oppoſer of Hereticks: hee purged all *Cyprus*, defiled and ſlurried with diverſ Hereſies: and having gained an Edict from *Theodoſius* the Emperor, hee caſt all the Hereticks out of the Iland. *Eudoxia* the Empereſs hating *Jo. Chryſoſtom*, ſent for *Epiphanius* to *Conſtantinople*, where ſhee perſuaded him by all fair baits to oppoſe him, and to conſent to his depoſiton: but all her ſleights could never move him from his integritie, and love to that worthie Father: ſo hee departed from the Emperor's Court, and entred into a ſhip to have returned unto *Cyprus*, but falling ſick by the waie, hee called his friends, and ſaid to them, *Salvi eſtote filii*, &c. God bleſs you my children, for *Epiphanius* ſhall ſee your faces no more in this life; and ſhortly after hee died, Aged 115 years, having been Biſhop 55 years: his loſs was exceedingly lamented at *Salamine*: Hee uſed to ſaie that *hee never let his adverſarie ſleep; not that hee diſturbed him in his ſleep, but becauſ hee agreed with him preſently, and would not let the Sun go down upon his wrath.*

Integritie.

Hatred cured.



AMBROSE

The Life of Ambroſe, *who flouriſhed* Anno Chriſti 374.

AMbroſe Biſhop of *Millain*, his father was a *Præfect* in *France*: when *Ambroſe* was an Infant, a ſwarm of Bees (as hee laie in his cradle) ſetled on his face, and flew awaie without hurting of him, whereupon his father ſaid, *Si vixerit infantulus iſte, aliquid magni erit*, if this childe live, hee will bee ſom great man: afterwards hee went to *Rome*, and gained great knowledg

knowledg in the Liberal Arts, and was excellently accompliſhed with eloquence, and ſweet behaviour, whereupon hee was made Governor of *Inſubria*, and and ſo went to *Millain*, where, during his abode, *Auxentius* the *Arrian* Biſhop died, and the people beeing much divided about the choiſ of a Biſhop, this *Ambroſe* to ſtop the people's furie, and to hinder the *Arrian* Faction, undertook to decide the matter: but of a ſudden a voice was heard, *Ambroſe the Biſhop*; and ſo both parties cried out with one conſent *Ambroſe the Biſhop*: but hee beeing offended at it, cauſed ſom of them to bee puniſhed, and when this prevailed not, he intended to flie, and leav the place: yet beeing diſcovered at the gate of the Citie, the people ſtaied him, and ſent word to the Emperor *Valentinian*, that *Ambroſe* their Judg, was by all, deſired to bee their Biſhop; whereof the Emperor was verie glad: but *Ambroſe* again intended to eſcape, and hid himſelf in a great man's houſ, yet beeing from thence alſo brought forth, hee was baptized, and took the office of a Biſhop upon him: but *Juſtina* the Empereſs, an *Arrian*, ſtrongly oppoſed him, and perſuaded the people to baniſh him: and when that prevailed not, ſhe ſtirred up the *Arrians* againſt him, yet God prevented her malice therein: alſo a certain Witch ſent his Spirits to kill him, but they returned anſwer, that God had hedged him in, as hee did *Job*: another came with a ſword to his bed-ſide to have killed him, but hee could not ſtir his hand, till repenting, hee was by the praier of *Ambroſe* reſtored to the uſe of his hands again: Afterwards, when *Theodoſius* the Emperor cauſed that miſerable ſlaughter at *Theſſalonica*,

A Miracle of mercie.

Courage. Humilitie.

nica, Ambrose deni'd him entrance into the Church, until he had publickly confest his fault, which the milde Emperor submitted to. Afterwards, when *Eugenius* was Emperor, *Flavianus* the *Prefect* desired leav of him to build the Altar of victorie at *Millain*, wch *Ambrose*, hearing of, departed from thence to *Bononia*, but after a while (*Eugenius*, and *Flavianus* going to war against *Theodosius*) he return'd to *Millain* again: but before they went, they sent word that when they return'd conquerors they would make the great Church in *Millain* a Stable for Horses: but God prevented them: for *Eugenius* was slain by his own souldiers, and *Theodosius* got the victorie. This *Ambrose* was very abstinent, full of watchings, and praier, diligent in writing, never dining but on the Sabbaths: hee was verie courageous for the truth, and merciful to the poor, and Captives: hee would weep when hee heard of the death of any godlie Minister: falling sick hee appointed *Simplicianus* a godlie old man to succeed him, and continuing instant in Praier, hee departed this life the third year after *Theodosius*, *Anno Christi* 397. Hee used to saie, *When gold is offered to thee, thou usest not to saie, I will com again to morrow and take it, but art glad of present possession: but salvation beeing proferred to our souls, few men haste to imbrace it*: And again, *It is not so much to bee enquired how much thou giveſt, as with what heart: It's not liberalitie, when thou takeſt by oppreſsion from one, and giveſt it to another*: And again, *A clear Conscience should not regard slanderous speeches; nor think that they have more power to condemn him, then his own conscience hath to clear him*: And again, *Death is the burial of all vices, for it is the progress and accom-*

Profanenes punished.

Charitie.

Repentance not to bee delaied.

True Charitie.

Conscience.

Death-

plishment

pliſhment of the full mortification of all our earthlie members, wherein that filthie flux of ſin is dried up in an inſtant: It is a voluntarie ſacrificing of the whole man, ſoul, and bodie to the Lord, the greateſt and higheſt ſervice wee can do him on earth.

The Life of Gregorie Nyſſen, *who flouriſhed* Anno Chriſti 380.

GRegorie *Nyſſen*, brother to *Baſil* the Great, was admired for his Eloquence, and one called him *pervigilem Antiſtitem*, the faithful and vigilant Prelate: hee uſed to read the Scriptures with all diligence, reverence, and ſtrictneſs, having a ſpecial regard to the genuine ſenſ of them: hee was Biſhop of *Nyſſa*, and a ſtrong oppoſer of *Eunomius* his Hereſie: Hee was baniſhed by the *Arrians* under *Valens*: but afterward by the Oecumenical Council of *Conſtantinople* hee was appointed as a man moſt fit to viſit the Churches planted in *Arabia*: hee flouriſhed under *Theodoſius*: Hee compared the *Uſurer to a man giving water to one in a burning Fever, which doth him no good, but a great deal of miſchief: ſo the Uſurer, though hee ſeem for the preſent to reliev his brother's want, yet afterwards hee doth greatly torment him: Hee gave this Character of an Uſurer: Hee lov's no labor but a ſedentarie life: the pen is his plough: parchment his field: Ink his ſeed: Time is the rain to ripen his greedie deſires: his ſicle is calling in of forfeitures: his houſ the Barn where hee winnow's the fortunes of his Clients: Hee follow's his debtors as Eagles, and Vultures do Armies, to praie upon the dead corpſ*: And again, *Men com to Uſu-*

Scriptures.

Uſurie.

rers as birds to an heap of corn; they desire the corn, but are destroied in the nets: And again, *There is no excuse for hard-hartedness; for where can a rich man cast his eies but hee may behold objects of his charitie,* &c. Hee died under *Valentinian* and *Valens.*

The life of Theodoret, *who flourished* Anno Christi 390. — 390.

Theodoret Bishop of *Cyrus*, was born at *Antioch* of Noble and religious parents: his mother having been long barren, and much grieved for it, sought earnestly to God by praier for a son, vowing to dedicate him to God: and at last God was pleased to answer her requests, giving her a son which shee named *Theodoret*, *The gift of God:* hee proved of great acutenes, and in short time profited so in pietie, and in letters, that hee was made a Bishop whil'st hee was yet a young man: Hee was a great opposer of Hereticks, and wrote much against them, and reduced many round about him that were *Marcionites,* even to the hazard of his life: hee was wondrous charitable, visiting and refreshing the bowels of the poor: Hee was a careful imitator of *Chrysostom:* A Synod beeing appointed at *Ephesus* to stop the Heresie of *Nestorius*, and *Cyril* coming first thither, (not knowing that the Bishops of *Syria* were coming also) hee of himself condemned *Nestorius*, which afterward caused much contention, especially between *Theodoret* and *Cyril:* but *Theodosius junior* calling them together to *Constantinople*, by his care and wisdom healed this breach, and *Theodosius* and *Cyril*

Charitie.

were

were wonderous loving each to other ever after: *Bellarmine* ſtyle's him, *Virum planè doctiſsimum*, An abſolute learned man: hee wrote an Eccleſiaſtical Hiſtorie which is of great uſe to the Church: Hee died in the reign of *Theodoſius junior*, beeing not very old; but rather ſpent with labors, and ſtudies, then with age: Hee uſed to ſaie, *That the delights of the ſoul are to know her Maker, to conſider his Works, and to know her own Eſtate.*



JEROM

The Life of Hierom, *who flouriſhed* Anno Chriſti 390.

Hierom was born of Religious Parents under *Conſtantine* the Great, *Anno Chriſti* 331. Hee was brought up at *Rome*, then the onely Nurſerie of Learning: where hee alſo was Baptized, and having made a large progreſs in all ſorts of Learning, hee traveled into *France*, viewed the ſeveral libraries, and conferred with the moſt learned men: hee liked not *Rome*,

Rome, as savoring somwhat of Paganism, and too full of pleasures; dangerous baits for young men: nor his own Countrie [*Dalmatia*] corrupted with Barbarous delights. Hee provided himself a rich Librarie, and so went into *Syria*, and visited *Jerusalem*: but in that Countrie hee grew sicklie, but was courteously entertained by *Evagrius*, where, recovering his health, hee set himself with great ardor of soul to follow Christ, and retired himself into a wilderness, where hee lived four years with watchings, fastings, and praiers, deploring the sins of his youth. *Erasmus* saith of him, *Minima pars noctis dabatur somno, minor cibo, nulla otio*; hee allowed least time for sleep, little for food, none for idleness: when hee was wearie with studie hee used to go to praier, and sing an Hymn: hee read over all his Librarie, *& sacras literas ad verbum ediscebat*, hee learn't the Scriptures to a word: his praier was, *Lord let mee know my self, that I may the better know thee the Saviour of the world*; hee was so taken with *Origen*, that hee called him *Suum*, his own: hee was a great *Hebrician*, had good knowledg in the *Chaldee*, and *Syriack*: Afterwards, beeing ordained Presbyter, and called to *Rome*, hee instructed *Marcella*; who, by the perswasion of *Athanasius*, was the first of that sex that professed a Monastick life, by her fair carriage gaining others: But som Hereticks, envying *Hierom*, raised scandals of him, which caussed him to leav *Rome*, and to travel again into the East: at last hee fixed in *Bethlehem*, which hee made famous by his excellent preaching: hee was so threatned & hated by the *Arrians*, that his life may be termed a tedious Martyrdom: and after thirtie years

Industrie.

Scripture.

Malice.

ſtudie in the word of God, hee ended his courſ, aged 91 years, *Anno Chriſti* 422: under *Honorius* and *Conſtantius*. Hee uſed this excellent ſaying, *If my father ſtood weeping on his knees before mee, and my mother hanging on my neck behinde, and all my brethren, ſiſters, children, and kinsfolk howling on everie ſide to retein mee in a ſinful life: I would fling my mother to the ground, run over my father, deſpiſe all my kinred, and tread them under my feet that I might run to Chriſt.* *Eraſmus* ſaith of him, *Quis docet aptiùs? quis delectat urbaniùs*, &c. Who teacheth more diſtinctly? who delight's more modeſtly? who move's more effectually? who praiſe's more candidly? who perſuade's more gravely? and who exhort's more ardently? *Trithemius* ſaith, *Vir in ſæcularibus valdè eruditus*, &c. Hee was a man well ſeen in Secular Learning, but in Divinitie hee was inferior to none of the Doctors of the Church; and famous for his skill in the Languages: a rooter out of Hereticks, and defendor of the truth: Hee uſed to ſaie, *Dead fleſh is to bee cut off for fear of a Gangrene:* Arrius *at firſt was but a ſpark, but beeing not ſuppreſſed betimes, hee proved the Incendiarie of the whole Church:* And again, *You muſt bee a dove, and a ſerpent: one, not to do hurt to others; the other, not to bee hurt by others:* And again, *That woman is truly chaſte, that hath libertie and opportunitie to ſin, and will not:* what ever hee did, hee ſtill thought that that voice was in his ears, *Surgite mortui, & venite ad judicium*, Ariſe you dead and com to judgment: And again, *All virtues are ſo linked together, that hee that hath one, hath all; and hee that want's one, want's all.* Hee tranſlated the Bible out of the Originals into Latine.

Chriſtian fortitude.

Love of Chriſt.

The danger of Hereſie.

Chaſtitie.

Judgment.

Virtue.

The



CHRYSOSTOM

The Life of Chryſoſtom, *who flouriſhed* Anno Chriſti 400.

Chryſoſtom was ſo ſtyled *ob vetuſtatem Eloquii*, for his graceful Eloquence: hee was diſciple to *Euſebius*: of an admirable wit in framing his Homilies; beloved and reverenced of all men: born at *Antioch* of Noble parents, where hee entred into the Miniſtrie, and was made Paſtor of that Church: afterwards, by *Arcadius* the Emperor hee was re-

Lying abhorred.

moved to *Conſtantinople: Sophronius* teſtifie's *nunquam eum mentitum fuiſſe,* &c. that hee never told Lie, never curſed any, never ſpake any ſcurrilous matter, and never admitted of vain ſports: his ſtyle was nether too loftie, nor too mean, but fitted to the profit of the hearers: Holineſs and Scholarſhip are joined in one, his works throughout: hee ſtudied not *aures titillare*, but *corda pungere*, to tickle the ears of his hearers, but to prick and raviſh their hearts: hee uſed to tell his Auditors, That they were not onely to learn, but to exerciſe themſelvs in practiſing, and ſearching the Scriptures, to avoid idleneſs. Hee contemned Riches, and hated vices: was full of ſweet ſimilitudes: *Theodoret* ſtyle's him, *Eximium orbis terrarum luminare*, The eminenteſt light of the whole world. By autoritie from the Emperor, hee emploied ſom to throw-down and demoliſh all the Idols, and their Temples throughout all *Phenice*; and reformed all the Churches in *Aſia*, ſtirring up the Miniſters to the ſtudie of Pietie: hee ſent many Miniſters, and Deacons into *Scythia*, which was over-run by the *Arrian* Hereſie, reducing many thereby to the Orthodox Faith. Hearing alſo that the *Scythian Nomades* by the river *Iſther* thirſted after the knowledg of Chriſt, hee ſent ſom to bring the glad tidings of the Goſpel to them: And whereas ſom of the *Marcionites* had infected the parts about *Ancyra*, with their Errors; hee procured an Edict from the Emperor, which hee ſent to the Biſhop of *Ancyra*, to expel them out of their places: Alſo, whereas one *Gainas* a great man in *Scythia*, of an Inſolent and Tyrannical ſpirit, had importuned the Emperor for a Church

Preacher's pattern.

Zeal.

for

for himſelf and his followers, beeing *Arrians*; the Emperor acquainted *Chryſoſtom* with it, telling him that hee durſt not ſaie him nay: hee deſired to ſpeak with this *Gainas* before the Emperor, where in his preſence hee ſo daunted the proud Tyrant with his ſtout and reſolute ſpeeches, that hee cauſſed him to bee aſhamed of his requeſt, and to bee content without it: yea, hee afterwards ſo prevailed with *Gainas*, that when he had invaded ſom parts of the Empire, he brought him not onely to make peace with the Emperor *Arcadius*, but alſo to ſet his Priſoners free. Hee ſtoutly told *Eudoxia* the Empereſs, that for her covetouſneſs ſhee would bee called a ſecond *Jezabel*: ſhee thereupon ſent him a threatning meſſage, to which hee anſwered, Go tell her, *Nîl niſi peccatum timeo*, I fear nothing but ſin: yet ſhee, confederating with ſom others his enemies, procured his baniſhment into *Hieron*: and when hee went forth of the Citie, hee ſaid, None of theſe things trouble mee, but I ſaid within my ſelf: If the Queen will, let her baniſh mee; The earth is the Lord's and the fulneſs thereof: if ſhee will, let her ſaw mee aſunder; *Iſaiah* ſuffered the ſame: if ſhe wil, let her caſt mee into the ſea, I will remember *Jonah*: if ſhee will, let her caſt mee into a burning fierie fornace, or amongſt wilde beaſts; the three Children and *Daniel* were ſo dealt with: if ſhee will, let her ſtone mee, or cut off my head; I have S^t *Steven* and the *Baptiſt* my bleſſed companions: if ſhee will let her take away all my ſubſtance; *Naked came I out out of my mother's womb, and naked ſhall I return thither again.* But upon a great Earth-quake at *Conſtantinople*, hee was recalled; and having ſtaied there a few moneths, they pro-

Courage.

cure his baniſhment again into *Armenia*: at laſt at *Comana* hee quietly delivered up his ſoul unto God; and God's vengeance fell upon moſt of his adverſaries. Hee was ſo beloved, that on a time when hee was like to bee ſilenced, the people cried out, *Satius eſt ut Sol non luceat, quàm ut non doceat Chryſoſtomus,* Wee had better want the ſhining of the Sun, then the preaching of *Chryſoſtom.* Hee uſed to ſaie, *As a great ſhowr of rain extinguiſheth the force of fire: ſo meditation of God's Word put's out the fire of luſt in the ſoul:* And *as a Boat over-laden ſink's: ſo much wealth drown's men in perdition.* And *a bulwark of Adamant is not more impregnable, then the love of brethren.* And *as a rock, though windes and waves beat againſt it, is unmoveable; ſo Faith grounded on the rock Chriſt, hold's out in all temptations, and ſpiritual combats.* And, *the Divel's firſt aſſault is violent; reſiſt that, and his ſecond will bee weaker: and that beeing reſiſted, hee prove's a coward.*

Love to the Miniſterie.

Meditation

Danger of riches.

Love.

Faith.

Tentation.

The



AVGVSTINVS

The Life of Auguſtine, *who flouriſhed* Anno Chriſti 410.

Auguſtine an *African* by birth of *Thagaſta*, of pious parents, *Patricius*, and *Monica*; who by breeding their ſon in learning much weakned their eſtate: hee atteined to ſingular skill in the liberal Arts, wherein hee was much holpen by the bountiful contribution of *Romanian*, a noble gentleman: in his youth, hee was vitious in manners, and erroneous in judg-

judgment, tainted with the error of the *Manichees:* afterwards hee went to *Rome,* and from thence to *Millain,* where hee was tutor to *Valentinian* the Fifth; and by the Doctrine and Wiſdom of *Ambroſe*, hee was reduced from his error, and Baptized: after which, hee wholly ſet his heart to ſeek the Lord, regarding neither honor nor riches, beeing then about thirtie years old: this much rejoiced *Monica* his mother, then a widow. After this hee returned into *Africa,* ſpent his time in watchings, faſtings, and Praier, was choſen Miniſter in *Hippo,* where hee preached both by life and doctrine diligently: confuted in a diſputation *Fortunatus* a great defendor of the *Manichees:* hee preached, and writ alſo very learnedly againſt the *Donatiſts, Pelagians,* and other Hereticks, whereby the *African* Churches recovered their antient ſplendor: there hee was choſen Coadjutor to *Valerius* the Biſhop of *Hippo,* and after ſucceeded him: Hee went not ſo willingly to a feaſt, as to a conference to reduce any that erred. Hee diſputed with *Placentius* the *Arrian,* who boaſted that hee had worſted *Auguſtine,* which cauſſed him ever after to ſet down his diſputations in writing. Hee would not receiv gifts to the Church from thoſe which had poor kindred of their own. The *Circumcellians* beeing not able to withſtand his preaching, and writing, ſought his deſtruction, having beſet the waie wherein hee was to go his viſitation: but by God's providence, hee miſſing his waie, eſcaped the danger. At another time, forgetting the Argument which hee firſt propoſed to proſecute, fell upon a confutation of the *Manichees:* and one *Firmus* a rich merchant, and a *Manichee,*

Preacher's patern.

chee, hearing him, was ſo convinced, that hee came to him after, and with tears, on his knees, hee confeſſed his errors, and promiſed reformation. Alſo, one *Felix* a *Manichee*, coming to *Hippo* to ſpread his Hereſie, in a diſputation with *Auguſtine* was ſo convinced, that hee recanted his errors, and was joined to the Church. Hee was termed *Hæreticorum malleus*, The hammer againſt Hereticks. Hee won alſo many Pagans to embrace the Truth. Hee took much pains in ending differences. His apparel was neither ſumptuous, nor ſordid: his diet uſually was broth, and roots; though for his Gueſts and ſick-folks, hee had better: his diſhes for his meat were of earth, or wood, or marble: his table rather for diſcourſe and diſputation then for rich banquetting: and it had ingraven upon it: Humilitie.

Quiſquis amat dictis abſentem rodere famam,
Hanc menſam indignam noverit eſſe ſibi.
Hee that doth love an abſent friend to jeer,
May hence depart, no room is for him heer.

Hee was verie careful of the Poor, and in caſe of great want would ſell the Ornaments of the Church for their relief. Hee alwaies kept Scholars in his houſe, whom hee fed, and clothed. Hee was ſo ſevere againſt Oaths, that hee abated of their allowance to thoſe that ſwore. Hee never admitted women into his houſe, though of his own kindred. Hee praiſed one, who when hee was ſick ſaid, *I have not lived ſo, that I am aſhamed to live longer, nor do I fear to die having ſo good a maſter to go to.* When the *Goths* and *Vandals* brake out, which were *Enſis Dei*, God's ſword, to puniſh the pride of the *Roman Empire*, they Charitie. Oaths.

went out of *Spain* into *Africa*, maſſacring all before them: the Countrie people fled into *Hippo*, which was beſieged thirteen moneths by thoſe Barbarians, S^t *Auguſtine* beeing therein, praied unto God either to remove the ſiege, or to give the Chriſtians patience in their ſufferings, or to take him out of this miſerable world, which hee obteined; dying in the third moneth of the ſiege: in his ſickneſs hee breathed forth moſt pious ejaculations: hee made no will, Poverty. having nothing to beſtow, but onely books upon ſeveral Libraries. hee died Aged 76. having been a Miniſter 40 years. It's written of him, that after his firſt Converſion to the Faith hee was grievouſly vexed with inward conflicts againſt his corrupt affections: complaining of his inward, hereditarie, habitual, inveterate vices; and after long ſtrugling with them by purpoſes, vows, ſtrong reſolutions, watching, faſting, ſelf-revenge, and other good means, findeing ſtill his own weakneſs, and the encreaſing violence of his corruptions, as hee was intentively muſing and meditating what to do more, hee heard a voice, ſaying, *In te ſtas, & non ſtas*; whereupon rightly apprehending that his own ſtrength of wit, carnal reaſon, and other powers and helps of nature could not ſerv the turn for the effecting of that w^ch was the proper and peculiar work of Grace, hee betook himſelf to his Savlour by humble, faithful, and fervent praier; and at laſt found ſuch inward aſſiſtance from the holie Spirit of Grace, as ſtrengthened him to ſtand and make good his reſolutions w^th more comfort then before. His uſual wiſh was that Chriſt when he came might finde him *aut precantem, aut prædicantem*, either praying

praying, or preaching. When the Donatiſts upbraided him unworthily with the impietie, and impuritie of his former life, Look (ſaid hee) how much they blame my former fault, by ſo much the more I commend and praiſ my Phyſician. Hee uſed to ſaie, *Holie Marriage is better then proud Virginitie.* And again, *Praier that is pure and holie, pierceth heaven, and return's not emptie. It's a ſhelter to the ſoul, a ſacrifice to God, and a ſcourge to the Divel.* And again, *There is nothing that more abateth ſin, then the frequent meditation of Death: Hee cannot die ill, that lived well; and ſeldom doth hee die well that lived ill. A Chriſtian at home in his own houſ muſt think himſelf a ſtranger; and that his Countrie is above, where hee ſhall bee no ſtranger.* And again, *If men want wealth, it is not to bee unjuſtly gotten: If they have it, they ought by good works to laie it up in heaven. Hee that hath taſted the ſweetneſs of Divine love, will not care for temporal ſweetneſs. The reaſonable ſoul made in the likeneſs of God, may here finde much careful diſtraction, but no ful ſatisfaction; for it beeing capable of God, can bee ſatisfied with nothing but God. Not to bee without affliction, but to overcom affliction is bleſſedneſs. Love is ſtrong as death, for as death kill's the bodie, ſo love of eternal life kill's worldly deſires, and affections.* Hee call'd Ingratitude the Divel's ſponge, wherewith hee wipe's out all the favors of the Almightie. Hee ſo admired and loved the ſeven Penitential Pſalms, that hee cauſed them to bee written in great letters, and hung within the curtains of his death-bed, that ſo hee might give up the Ghoſt in the contemplation and meditation of them. His praier was, *Lord, give firſt what thou requireſt, and then require of mee what thou wilt.* And,

Praier.

Death.

Chriſtians are Pilgrims.

Ingratitude.

Praier. *Hee that praie's well, cannot chuſe but live well.*

The Life of Cyril *of* Alexandria, *who flouriſhed* Anno Chriſti 430.

Cyril Biſhop of *Alexandria*, by birth a Grecian, was *vir doctus, & ſanctus*, a learned, and holie man: Hee was Preſident in the Council at *Epheſus*, where with much learning and judgment hee confuted *Neſtorius*, and *Pelagius*: hee was admirably experienced in the holie Scriptures: flouriſhed under *Theodoſius junior*: hee was ſo famous for pietie, eloquence, and wit, that the Grecian Biſhops gat ſom of his Homilies by heart, and recited them to their people. After twentie two years labor in the Government of that Church, hee quietly yielded up his ſpirit unto God, *Anno Chriſti* 448. under *Theodoſius junior*. Hee uſed to ſaie, *It's the beſt waie for a rich man to make the bellies of the poor his Barn, to ſuccour the fatherleſs, and needie, and thereby to laie up treaſure in heaven, that hee may bee received into everlaſting habitations.* And, *Where the Scripture want's a tongue of expreſsion, wee need not lend an ear of attention: wee may ſafely knock at the Council-door of God's ſecrets; but if wee go further, wee may bee more bold then welcom.* And again, *The Divel run's with open mouth upon God's children to devour them: they manfully reſiſt him: hee think's to weaken their Faith, and they, by his aſſaults are made the ſtronger: hee fight's againſt them, but they get ground upon him; and ſo what hee intended for their deſtruction, full ſore againſt his will, make's for their advantage.* Hee was called the Champion of the Catholick Faith.

Scripture.

Charitie.

Modeſtie.

Tentations

The

The Life of Peter Chryſologus, *who flouriſhed* Anno Chriſti 440.

Petrus Chryſologus, ſo called becauſ of his golden Eloquence, born at *Imola* in *France*, bred under *Cornelius* Biſhop of *Ravenna*, and after his deceaſ preferred to be Archbiſhop thereof. He was preſent at the Councils of *Ravenna* & *Rome*: and ſent letters full of Learning to the Synod of *Calcedon* againſt *Eutiches* the Heretick. Hee was powerful in Eloquence, eſpecially in his Sermons to the people, and very holie in Converſation, by both which hee won many to the Truth. Alwaies before hee penned any thing, hee would with great ardencie and humilitie ſet himſelf to praier. Hee lived long, flouriſhed under *Martian* the Emperor, and died *Anno* 500. Hee uſed to ſaie, *Let not thy care bee to have thy hands full, whilſt the poor's are emptie: for the onely waie to have full barns is to have charitable hands:* And, *God had rather men ſhould love him then fear him: to bee called Father then Maſter: hee win's by mercie, that hee may not puniſh by Juſtice: If thou wilt bee like thy father, do likewiſe.* And, *neither in the flint alone, nor in the ſteel alone any fire is to bee ſeen, nor extracted but by conjunction, and colliſion: So, nor by Faith alone, nor by good Works alone is ſalvation atteined, but by joining both together.* And, *As the clouds darken heaven, ſo intemperate banquetting, the minde: as the violence of windes, and waves ſink a ſhip; ſo drunkenneſs and gluttonie our ſouls and bodies in the depth of hell.* And, *virtues ſeparated, are annihilated: Equitie without goodneſs is ſeveritie; and*

Preacher's pattern.

Praier.

Charitie.

Mercie.

Faith and works.

Drunkenneſs and Gluttonie.

Justice without Pietie is cruelti. And, *som that lived commendably before they atteined to dignitie, beeing set in the Candlestick of the Church, turn their light into darkneſs: It had been better for such lights still to have been hidden under a bushel,* &c.



PROSPER

The Life of Prosper, *who flouriſhed* Anno Christi 450.

PROSPER Bishop of *Rhegium* in *France*, Scholar to S^t *Augustine*, was famous for learning and pietie, learnedly

learnedly confuted the *Pelagian Heresie*: hee was assiduous in reading, especially of the Scripture: hee usually had the four Evangelists in his hands: hee distributed his goods freely to the poor: his special care was to take away all strife, and contentions from amongst his people. Hee was a father to all ages and sexes that were in the Citie: hee much addicted himself to watching, fasting, praier, and meditation. Hee continued Bishop there twentie years: flourished under *Martianus*. Upon his death-bed, speaking to many of his people that wept sore, hee said, *The life which I have enjoied was but given mee, upon condition to render it up again, not grutchingly, but gladly: for mee to have staied longer here, might seem better for you, but for mee it is better to bee dissolved*, &c. And so praying and lifting up his hands to God before them all, hee departed, *Anno Christi* 466. Hee used to saie, *Thou shalt neither hate the man for his vice, nor love the vice for the man's sake.* And, *Thou boastest of thy wealth, honor, strength, beautie*, &c. *consider what thou art by sin, and shalt bee in the grave, and thy plumes will fall: for everie proud man forget's himself.* And, *As the soul is the life of the bodie, so the life of the soul is God: when the soul depart's, the bodie die's, and when God depart's, the soul die's.* And, *Those things which God would have searched into, are not to bee neglected; but those which God would have hidden, are not to bee searched into: by the later wee becom unlawfully curious, and by the neglect of the former, damnably ingratefull.* And, *The envious man hath so many tortures, as the envied hath praisers: It's the Justice of envie to kill and torment the envious.* And, *the life to com is blessed eternitie, and eternal blessedness: there*

Scriptures.

Charitie.

Peace-maker.

Death.

Pride.

there is certain ſecuritie, ſecure quietneſs, quiet joifulneſs, happie eternitie, eternal felicitie.

The Life of Fulgentius, *who flouriſhed* Anno Chriſti 520.

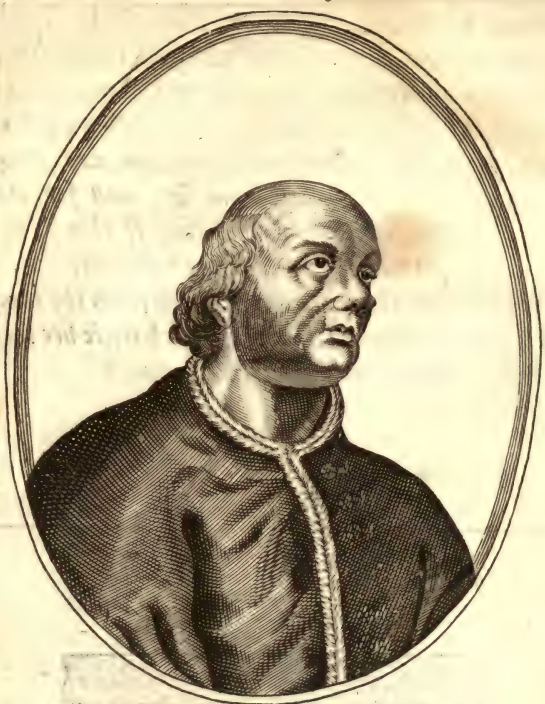
Fulgentius was born in *Africa*, of noble and Chriſtian parents; his father dying whil'ſt hee was young, left him to the education of his mother, who brought him up with great care; hee profited exceedingly in the knowledg of the Greek, and Latine tongues. Hee was verie obedient to his mother, who committed the charge of her houſe to him, wherein hee gat this teſtimonie, That hee was, *Matri præſidium, domeſticis ſolatium,* &c. A ſafeguard to his mother, a comfort to the familie, and to thoſe with whom hee converſed a rare example. Hee ſhunned worldlie delights and vain pleaſures, gave himſelf to praier, watchings, faſtings, reading, and meditation: afterwards hee was extremely perſecuted by the *Arrians*, yet would not (when hee had opportunitie) ſeek revenge, ſaying, *Plura pro Chriſto toleranda*, Wee muſt ſuffer more then ſo for Chriſt: afterwards beeing made Biſhop of *Ruſpa* in *Italie*, hee yet reteined his former humilitie, pietie, and conſtancie: and beeing baniſhed by *Thraſimund* an *Arrian*, King of the *Vandals*, hee did much good whereſoever hee came: *Thraſimund* beeing dead, and *Hildericus* ſucceeding, hee called back the Orthodox from baniſhment, and among the reſt *Fulgentius*, who reformed abuſes, gathered the ſcattered flock together, and was highly honored of all men. Hee was an excellent Preacher, and

Preacher's pattern.

Patience.

and powerful in convincing. Falling ſick, hee called together the Clergie, declaring his Faith, and exhorting them to perſeverance in the ſame, and ſo quietly gave up his ſoul to God, *An. Chriſti* 529. of his Age 65. Hee ſaid, *Chriſt died for men, and Angels; for men, that they might riſe from ſin: and for Angels that they might not fall into ſin.* And, *If they go to hell that do not feed the hungrie, cloth the naked,* &c. *what will becom of them that take away bread from the hungrie, cloaths from the naked?* &c. *if want of charitie bee tormented in hell, what will becom of the covetous?*

Covetouſneſs.



GREGORY THE GREAT

The Life of Gregorie *the Great, who flouriſhed* Anno Chriſti 604.

Gregorius Magnus a *Roman* by birth, of noble and religious parents, yet ſo little did hee reſpect his deſcent, that with tears hee would often ſaie, *That all earthlie glorie was miſerable, if the owner of it did not ſeek after the glorie of God.* Hee was very exact in ſpending of his time, knowing that hee was to give an account of it to God. Som Merchants expoſing

Glorie of the world vain.

Engliſh

Engliſh boies to ſale at *Rome*, hee ſeeing of them, asked what they were called? Anſwer was made *Angli:* and ſo they may, ſaid hee, *Quia vultu nitent ut Angeli*, They have faces like Angels; and asking their names, it was anſwered, *Deiri:* truly (ſaid hee) ſo they may, for they are com *de ira Dei*, from the wrath of God: and hearing that they were Heathens, hee went preſently to the Biſhop of *Rome* to deſire him to ſend over able men to convert that people of *England:* which beeing neglected for the preſent, when ſhortly after hee came to bee Biſhop, hee, with great care ſent ſom over to effect that work. Hee was very charitable, learned, and of an acute wit, whereby hee overthrew *Eutiches*, *Pelagius*, (who died in his time of the Plague at *Rome*) and diverſ other Hereticks. Hee ſeverely reproved the Biſhop of *Conſtantinople*, who would have been called *Univerſal*, which hee call's, *Nomen iſtud blaſphemiæ*, That Name of blaſphemie. Hee died quietly and comfortably in the ſecond year of *Phocas* the Emperor. Hee uſed to ſaie, *Hee is poor whoſe ſoul is void of grace, not whoſe coffers are emptie of monie: Contented povertie is true riches:* And again, *God is never abſent, though the wicked have him not in their thoughts: where hee is not by favour, hee is by puniſhment, and terror.* Hee could never read thoſe words, *Son, remember that in thy life time thou receiveđſt good things*, without horror, and aſtoniſhment; leaſt having ſuch dignities and honors as hee had, hee ſhould bee excluded from his portion in heaven. It is ſaid of him, that hee was the worſt Roman Biſhop of all thoſe that were before him: and the beſt of all thoſe that followed him.

Charitie to the Soul.

Spiritual povertie.

The Life of Isidore, *who flourished* Anno Christi 630.

Isidorus Hispalensis, by birth a *Spaniard*, carefully educated by his parents, of a quick wit, and able memorie, admired for his Learning, and Eloquence, was chosen Bishop of *Sivil* under *Mauritius* the Emperor, wherein hee was very painful, and could accommodate his speech fitly both to the ignorant and learned: hee was full of mercie and good fruits. Hee died in the reign of *Heraclius* the Emperor. Hee used to saie, *Knowledg and a good life are both profitable: yet if both cannot bee obteined, a good life is to bee sought rather then much knowledg.* And, *As the viper is killed by the young ones in her bellie; so are wee betraied and killed by our own thoughts, nourished in our bosoms, which consume and poison the soul.* And, *All things may bee shunned, but a man's own heart: a man cannot run from himself: a guiltie conscience will not forsake him whersoever hee goe's:* And, *The Divels have a threefold prescience:* 1. *By natural subtiltie.* 2. *By experience.* 3. *By supernatural revelation.* And, *Hee that begin's to grow better, let him beware least hee grow proud: least vain-glorie give him a greater overthrow then his former vices.*

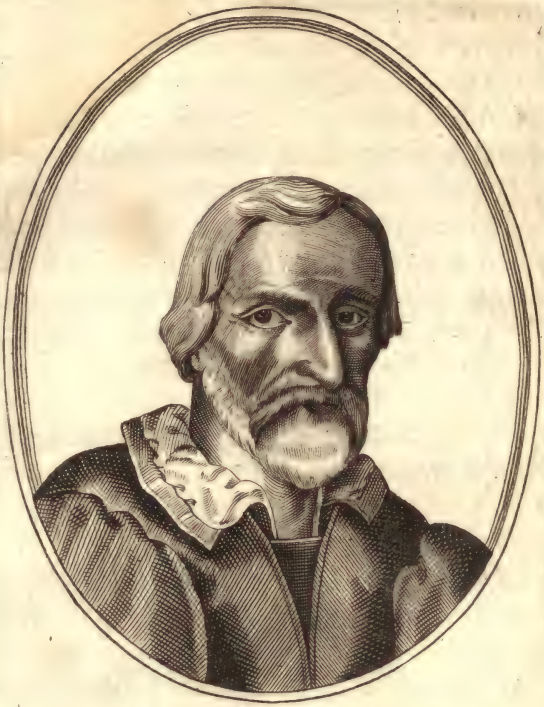
Holinefs.

Sinful thoughts.

Guiltie conscience.

Danger of Pride.

The



BEDE

The Life of Bede, *who flouriſhed* Anno Chriſti 700.

VEnerable BEDE, an *Engliſh Saxon*, born *Anno Chriſti* 671. his parents dying when hee was but ſeven years old, was bred in a *Monaſterie*: hee proved very learned in *Philoſophie*, *Aſtronomie*, *Muſick*, and *Poëtrie*; in *Greek*, *Rhetorick*, *Arithmetick*: but eſpecially hee was very ſtudious of the holie Scriptures: hee was made Deacon at nineteen years old,

and a Presbyter at thirtie: hee was so famous for Learning and Pietie, that hee was sent for to *Rome* to help to settle the Churche's peace: hee was very modest, never hunting after preferments, so devout in reading the Scriptures, that hee would often shed tears, and after hee ended reading, conclude with praiers. Hee hated idlenes, and would oft saie, *That there was so much work to do for a Divine in so little time, that he ought not to lose any of it. And for pleasures, we must deal with them* (said hee) *as wee do with honie, onely touch it with the tip of the finger, not with the whole hand, for fear of surfeit.* Hee finished his works *Anno Christi* 731. and died about 733. Hee used to saie, *Hee is a sluggard that would reign with God, and not labor for God: in the promised reward hee take's delight: but the commanded combats do affright him.* And, *Anger doth languish by suppressing, but flame's higher by expressing.*

Humilitie.

Scriptures.

Pleasures to bee avoided.

Anger.

The life of Damascen, *who flourished* Anno Christi 730.

D*Amascen* was born in *Damascus*, of religious parents, who carefully brought him up in Learning wherein hee profited exceedingly, so that hee atteined to the knowledg of all the liberal sciences; after, going to *Jerusalem*, hee studied the Scripture, and Divinitie, where hee was made a *Presbyter*, preached diligently, and much propagated the Faith by his Sermons, and writings: a great opposer of *Hereticks*: flourished under *Theodosius*, and died in peace.

The

The Life of Nicephorus, *who flouriſhed* Anno Chriſti 830.

Nicephorus, a man of profound judgment and Learning, both in humanitie and Divinitie, flouriſhed under *Andronicus ſenior* the Emperor, *Anno Chriſti* 840. Hee was a great light, when the world was in great darkneſs, and both by his life and doctrine illuminated many. Hee wrote his Eccleſiaſtical Hiſtorie in eighteen books in *Greek*, and dedicated them to the Emperor *Andronicus*: and not long after exchanged this life for eternal glorie. Hee ſaid, *God behold's, and moderate's our actions, uſing the ſcourge of affliction for our caſtigation, and converſion: and after due correction, ſhew's his fatherlie affection to thoſe that truſt in him for ſalvation.* And, *Chriſt asked Peter three times if hee loved him: not for his own information, but that by his threefold profeſsion, hee might help and heal his threefold negation of him.*

Afflictions.

The Life of Theophylact, *who flouriſhed* Anno Chriſti 1070.

Theophylact born in *Conſtantinople*, and afterwards *Archbiſhop* of the ſame, was much imploied in in viſiting and reforming the Churches in *Bulgarie*; and when hee had proved himſelf a painful laboror in the dangerous perſecutions there, hee yielded up his ſpirit to his Maker. Hee uſed to ſaie, *Bee not troubled if this man live's in tranquillitie, and thou in tribulation, God will have it ſo: hee put's thee into*

Submiſſion to God's will.

Contentatio 1.

into the combat, thou muſt therefore ſweat hard before thou com'ſt off with the victorie: whereas hee that com's forward in the world, gu'es back in grace: his eſtate is miſerable that goe's laughing to deſtruction, as a fool to the ſtocks for correction.

The Life of Anſelm, *who flouriſhed* Anno Chriſti 1080.

Anſelm, Archbiſhop of *Canterburie,* was born of noble parents, carefully brought up in Learning by his mother *Ermerburga,* till hee was fourteen years old, when ſhee dying, hee gave himſelf a while to vain pleaſures, and his father beeing ſevere to him, hee reſolved to travel, in which hee met with wants, ſpent three years in *Burgundie,* and *France,* and then became Scholar to *Lanfrancus,* where beeing held hard to his ſtudie, hee entered into a *Monaſterie,* and by his ſtrict carriage there, his fame ſpread abroad, and the old Abbat dying, hee ſucceeded him, and after the death of *Lanfranck,* hee was choſen Archbiſhop of *Canterburie:* much contention was between *William Rufus* King of *England,* and him, which cauſed him to leav the Kingdom till *Henrie* the Firſt his time, when hee was reinveſted again, but lived not long after his return into *England* before hee died. Hee uſed to ſaie, *That if hee ſhould ſee the ſhame of ſin on the one hand, and the pains of Hell on the other, and muſt of neceſsitie chuſe one, hee would rather bee thruſt into hell without ſin, then go into heaven with ſin.* And again, *O durus caſus,* &c. *Oh hard hap! alaſs, what did man loſe? what did hee finde? Hee loſt the*

Sin hateful.

Man's fall.

the bleſſednes to which hee was made; and found death to which hee was not made.



BERNARD

The Life of Bernard, *who flouriſhed* Anno Chriſti 1130.

BErnardus born in *Burgundie*, of rich and religious parents, was of an acute wit, readie apprehenſion, admirable memorie, comlie feature, courteous, meek, and apt to learn: beeing, whil'ſt young, much troubled with a pain in his head, a woman

profered to cure him by saying certain verses, but hee refused, saying, hee had rather endure the hand of God, then to bee cured by the hand of the Divel. Hee profited much in Learning, and was verie charitable: so chaste also that hee repelled strong temptations from two women that sought to draw him to follie. At twentie two years old hee entered into a *Monasterie* of the *Cistercians*, in which hee lived very strictly: praying daie and night, till his knees were so wearie with fasting, that they could not uphold his bodie. Hee had an excellent gift and grace in preaching: Hee was sent for to *Rome*, where hee did much for reforming, and restoring peace to the Church: had great preferments profered, but refusing all, hee returned to his *Monasterie*, and in the sixtie third year of his Age, commended his soul into the hands of God. Hee used to saie, *Ambition is a gilded miserie, a secret poison, a hidden plague, the engineer of deceit, the mother of hypocrisie, the parent of envie, the original of vices, the moth of holiness, the blinder of hearts, turning medicines into maladies, and remedies into diseases.* Ever when hee came to the Church-door, hee used to saie thus to himself, *Staie here all my worldlie thoughts, and all vanitie, that I may entertain heavenlie meditations.*

Chastitie.

Praier.

Humilitie.

How to hear.

The Life of Peter Lombard, *who flourished* Anno Christi 1145.

PEter *Lombard* of *Novaria*, Bishop of *Paris*, was contemporarie with *Gratian*, and as hee gathered Canons, and was Master of the Canons; so this *Peter* collect-

collected sentences out of *Ambrose, Hilarie, Augustine, Cassiodore*, and *Remigius*, and out of them, with som addition of his own, compiled his sententious Commentaries on the *Psalms* and *Paul's Epistles*; for which hee was called the *Master of Sentences*. Som of his sayings were, *There can no good dwel in us, that cannot will good: nor can wee perfect good, that cannot desire good. There are in us evil concupiscences, and desires, which are the Divel's weapons, whereby when God forsake's us, hee overthrow's us, and give's our souls a deadlie wound. God condemn's none before hee sin's, nor crown's anie before hee overcom's. Let none glorie in the gifts of Preachers, in that they edifie more by them: for they are not autors of grace, but ministers. The instruction of words is not so powerful, as the exhortation of works: for if they that teach well, neglect to do well, they shall hardly profit their audience.*

Sin inherent.

The Life of Alexander Hales, *who flouriſhed* Anno Christi 1240.

ALexander *Hales* was born at *Hales* in *Norfolk*, carefully educated, of an excellent wit, and very industrious: hee traveled into other Countries: Read a long time in *Paris*: hee made there the *Sum of Divinitie*, divided into four parts: a great School-Divine, and was called *Doctor irrefragabilis*. Hee was master to *Bonaventure*, and *Thomas Aquinas*: hee wrote Marginal Notes upon the Old and New Testament, and Commented on most of the Bible. His life was full of charitie and labor: hee died *Anno Christi* 1245. His sayings. *A soul patient when wrongs*

Patience. Faith. Covetouſ-nes. Lies. Humilitie.

are offered, is like a man with a ſword in one hand, and a ſalv in the other; could wound, but will heal. What the Eie is to the bodie, Faith is to the ſoul; it's good for direction if it bee kept well; and as flies hurt the eie, ſo little ſins and ill thoughts the ſoul. Covetouſneſs deſerv's the hate of all, for ſix reaſons: 1. *It's a ſin againſt nature, making the ſoul terrene, which ſhould bee celeſtial.* 2. *For the manie curſes againſt it in the words Wo to them that join houſ to houſ,* &c. 3. *For the manie evils it ſubject's us to: it's the root of all evil.* 4. *It make's a man a fool: O fool, this night,* &c. 5. *It cauſe's ſtrifes: From whence are ſtrifes,* &c. 6. *It bring's men into ſnares which drown in perdition. Everie lie is odious, but that moſt which is againſt points of Faith: as to ſaie* Chriſt *was not born of the Virgin,* &c. *Faith muſt bee defended, not oppoſed. An humble man is like a good tree, the more full of fruits the branches are, the lower they bend themſelvs.*

The life of Bonaventure, *who flouriſhed* Anno Chriſti 1264.

Humilitie.

Bonaventure, born in *Etruria* in *Italie* of noble and devout parents, was of a winning countenance, verie ſtudious, and a great follower of *Alexander Hales*: hee engraved in his ſtudie that ſaying of our LORD, *Learn of mee for I am meek,* &c. and to keep his minde from ſwelling, hee would ſweep rooms, waſh veſſels, make beds, *&c.* Hee was verie cheerful in miniſtering to the poor: and when hee met with anie troubled in minde, hee would not leav them till they found comfort: hee was much in meditation and praier

praier: in preaching hee ſought to inflame the hearts of his hearers: his words were not *Inflantia*, but *Inflammantia*, not High-ſwelling, but Inflaming. Hee hated idleneſs: read over the whole bodie of the Fathers, and out of them made that famous piece that hee call's his *Pharetra*: hee wrote two Bibles out with his own hand, and had moſt of them by heart. After three years ſtudie in *Paris* hee was choſen Divinitie-reader there: hee was called D^r *Seraphicus*, was preſent at the Council of *Lions*, where having ſpent himſelf in pious actions, and painful ſtudies hee died, *An. Chriſti.* 1274. And of his Age 53.

Preacher's pattern.

Induſtrie.



THO: AQVINVS

The Life of Thomas Aquinas, *who flouriſhed* Anno Chriſti 1265.

Praier.

Studious.

THomas *Aquinas*, an *Italian* born, not far from *Naples*, was bred in the *Monaſterie* of *Caſsine*. Hee was humble, modeſt, grave, induſtrious, and wittie: zealous, and frequent in praier: hee afterwards taught the Sciences in *Paris*, *Rome*, *Bononia*, and *Naples*: hee was alwaies either at his Book, Diſputations, or Meditations: Inſomuch that ſupping

ping at Court with *Lewis* the *French King*, whil'ſt others were diſcourſing of pleaſant matters, hee was ſo deep in his meditation, that forgetting himſelf, hee ſtroke the table with his hand, ſaying, *Jam contra Manichæos concluſum eſt*, That now the *Manichees* were foiled. Hee was a great contemner of worldlie honors, and wealth: When promotions were offered, his uſual anſwer was, *Chryſoſtomi Commentarium in Matthæum mallem*, I had rather have *Chryſoſtom*'s Commentarie on *Mathew*. In teaching, hee framed his ſpeech to the people's capacitie: in reproofs, hee hated the vice, but ſpared the perſon. Hee died in the 50th year of his Age. Hee was called *Doctor Angelicus*. Hee uſed to ſaie, *That a diamond com when fair dealing ſhalbee found a Jewel: when a good Conſcience ſhalbee better then a good purſ, for then the Judg will not bee put off with fair words, nor drawn aſide with hope of reward.* And, *Make much of time, eſpecially in that weightie matter of ſalvation. O how much would hee that now lie's frying in Hell rejoice if hee might have but the leaſt moment of time wherein hee might get God's favor!* And, *The Young man hath death at his back, the Old man before his eies: and that's the more dangerous enemie that purſue's thee, then that which marche's up towards thy face: remember that though God promiſe forgiveneſs to repentant ſinners, yet hee doth not promiſe that they ſhal[illegible]ve to morrow to repent in.*

Meditation

Humilitie.

Preacher's pattern.

A good Conſcience

Time to be well imploied.

Death.

Repentance.



JOHN WICKLIFF.

The Life of John Wicklief, *who flouriſhed* Anno Chriſti 1380.

John Wicklief an *Engliſhman* born, famous both for life and learning, under King *Edward* 3. 1371. was brought up in *Merton College* in *Oxford*, profited exceedingly in the knowledg of the Arts, and Schole-Divinitie, everie one admiring both his carriage and abilities. Hee was Divinitie-reader in *Oxford*, and alſo preferred to a Paſtoral charge there, in which

which hee took great pains, and protested that his chief end, and purpose was to call back the Church from her Idolatrie, especially in the matter of the Sacrament. Hee was much favored by *John* of Gaunt Duke of *Lancaster*, and the L. *Henrie Percie*, who defended him stoutly against the Bishops: and when Pope *Gregor.* the 11th sent his Bull to *Oxford* to require them to root out *Wicklief*'s Tares (as hee called them) the Proctors, and Masters were in long debate whether they should receiv it, or reject it. Hee was afterwards in the reign of King *Richard* the second brought before the Bishops at *Lambeth*, and had manie Articles put in against him, but what by the means of som Courtiers, and Citizens of *London*, hee was again released. After this, *William Barton* Vice-chancellor of *Oxford*, with som other Doctors, set forth an Edict against him, and his followers: whereupon hee published a confession of his Doctrine. *Anno Christi* 1382 the Archbishop of *Canterburie* held a Convocation at *London*, and condemned the Articles of *Wicklief* as Heretical: and when the said Archbishop with manie of his adherents were gathered together about this business, just as they were readie to begin their debate, there fell out a great, and general Earthquake, which so affrighted manie of them, that they desisted from their business: yet all means were used for the suppressing of his opinions; but through God's mercie they could never bee exstirpated to this daie. Hee was a great enemie to the swarms of begging *Friers*, with whom it was harder to make war, then with the *Pope* himself. Hee denied the *Pope* to be the Head of the Church, and pronounc'd him to

God's mercie.

Note.

bee Antichriſt: hee confuted, and condemned his Doctrine about Bulls, Indulgences, Maſſes, &c. Hee affirmed the Scripture to bee the ſupreme Judg of Controverſies, condemned Tranſubſtantiation, *&c.* Hee was a painful, and faithful Preacher under King *Edward* the third, who alwaies favored and protected him againſt the rage of his adverſaries: by his means the Pope loſt in *England* his power of Ordeining Biſhops, the Tenths of Benefices, and Peterpence; whereupon *Polidore Virgil* call's him an Infamous Heretick. In the reign of Richard the ſecond, hee was by the power of his adverſaries baniſhed, yet in all his affliction hee ſhewed an undanted ſpirit: at laſt returning from exile, hee died in peace, *Anno Chriſti* 1387. and was buried at his Parſonage of *Lutterworth* in *Leiceſter-ſhire*: his dead bodie beeing digged up 41 years after: *viz.* 1428 by the command of Pope *Martin* the 5th and the Counſil of *Sene*, was burned: and thus hee ſuffered their crueltie after death, whoſe crueltie hee had preached againſt in his life: hee wrote above two hundred Volumes, moſt of which were burned by the Archbiſhop of *Prague*.

Crueltie.



JOHN HVS

The Life of John Huſs, *who flouriſhed* Anno Chriſti 1400.

John Huſs born in *Prague* in *Bohemia*, brought up in Learning, meeting with *Wicklief*'s books hee took his firſt vigor, and courage from them: and beeing a Preacher in the Univerſitie of *Prague*, and Paſtor of the Church of *Bethleem*, there hee fed his people with the bread of life, and not with the Pope's Decrees, and other humane inventions: hee vigorouſ-

Popiſh malice.

ly oppoſed the Pope's proceedings, whereupon Pope *Alexander* the 5th condemned him for an Heretick, and excommunicated him; which cauſed the Popiſh Clergie, and ſom of the Barons of *Bohemia* to oppoſe *Huſs*, beeing thus excommunicated, and King *Winceſlaus* baniſhed him, but hee was entertained in the Countrie, and protected by the Lord of the Soil, where hee preached diligently, and multitudes of perſons reſorted to his miniſtrie: ſomtimes alſo hee repaired to his Church of *Bethleem*, and preached there. But upon the Pope's death, the Cardinals beeing divided, choſe three Popes, whereupon there was a Council called at *Conſtance*, *Anno Chriſti* 1414. unto which Council the Emperor *Sigiſmund* commanded *Huſs* to com, giving him his ſafe conduct for his coming, and return. As hee went to *Conſtance*, hee ſet up letters in everie Citie that he paſſed through, conteining a Confeſſion of his Faith, which hee ſaid, hee would maintein to his death: when hee came to *Conſtance*, hee was ſent for to appear before ſom Cardinals to give an account of his Doctrine, but hee told them that hee came to do it before all the Council, yet if they would force him to do it before them, hee doubted not but CHRIST would ſtrengthen him to chuſe death for his glorie's ſake, rather then to denie the Truth, which hee had learned out of the holie Scriptures: after examination they committed him to a filthie priſon, where, by reaſon of the ſtink, hee fel ſick and was like to die: in the mean time his adverſaries preferred Articles againſt him, deſiring that hee might bee condemned: whereupon *Huſs* deſired

God's mercie.

Courage.

Crueltie.

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an Advocate, but that was denied him: whil'ſt hee laie there in Priſon, when hee had in ſom meaſure regained his health, hee wrote ſundrie books: from that Priſon hee was removed by the Biſhop of *Conſtance* to another, with fetters on his legs that hee could ſcarſ go: and everie night hee was faſtned up to a rack againſt the wall: Hereupon manie noble men of *Bohemia* petitioned for his releaſ, at leaſt upon Bail, but that was denied: yet when the Council would have condemned him without hearing, the Emperor interpoſed, requiring that hee ſhould bee firſt heard, but when hee was brought before them, they made ſuch a confuſed noiſ, railing upon him, that hee could not ſpeak one word: the next daie when hee was brought before them again, there fell out ſo great an Eclipſ that the Sun was almoſt wholly darkened: but when *Huſs* ſaw that he was like to meet with no Juſtice there, hee appealed from them to the Pope, and from him to Chriſt, for which they derided him: when hee was degraded, and condemned, kneeling down hee ſaid, *Lord Jeſus Chriſt forgive mine enemies, by whom thou knoweſt that I am falſlly accuſed; forgive them I ſaie for thy great mercies ſake.* In degrading of him they pared off the crown of his head, and the skin with a pair of ſhears: and to juſtifie their proceedings the Council made a decree: *That Faith was not to bee kept with Hereticks.* The *Roman* Agents perſecuted him with ſuch eagerneſs, that his works were condemn'd to bee burn't with him. When hee was brought forth to bee burned, they put on his head a triple crown of paper, painted over with uglie Divels: But when hee

Popiſh cruelтie.

Note.

Charitie.

Popiſh cruelтie

Patience.

ſaw it, hee ſaid, My Lord Jeſus Chriſt for my ſake did wear a crown of thorns, why ſhould not I then for his ſake wear this light crown, bee it never ſo ignominious? Truly I wil do it, and that willingly: when it was ſet upon his head the Biſhops ſaid, Now wee commit thy ſoul unto the Divel: But I, ſaid *John Huß* (lifting up his eies towards heaven) do commit my ſpirit into thy hands O Lord Jeſus Chriſt, unto thee I commend my ſpirit which thou haſt redeemed. As hee was going to execution, they burned his books before his face, at which hee ſmiled, and ſaid unto the people, Think not good people that I die for anie Hereſie, or Error, but onely for the hatred and ill-will of my adverſaries: when hee came to the place of execution, hee kneeled down, and with his eies towards heaven hee praied, and repeted certain Pſalms, and with a merrie and cheerful countenance cried often, *Into thy hands O Lord I commend my ſpirit:* As hee lifted up his head in praier, the crown of paper fell off; but a Souldier taking it up ſaid, Let us put it on again that hee may bee burned with his Maſters the Divels, whom hee hath ſerved: when hee roſe from his knees hee ſaid, Lord Jeſus Chriſt aſſiſt, and help mee, that with a conſtant and patient minde, by thy moſt gratious help, I may bear, and ſuffer this cruel and ignominious death, whereunto I am condemned for the preaching of thy moſt holie Goſpel: and as they tied his neck with a chain to the ſtake, ſmiling hee ſaid, That hee would willingly receiv the ſame chain for Jeſus Chriſt's ſake, who hee knew was bound with a far worſ chain. When the fire was kindled, hee began

to

to ſing with a loud voice, *Jeſus Chriſt the ſon of the living God have mercie upon mee*; and at the third time that hee repeted it, the winde drove the flame ſo into his face, that it choaked him: The heart that was found amongſt his bowels, beeing well beaten with ſtaves and clubs, was at laſt prick't upon a ſharp ſtake, and roſted at a fire till it was conſumed. Hee ſuffered Martyrdom *Anno Chriſti* 1415. Hee told them at his death *That out of the aſhes of the Gooſ (for ſo* Huſs *in the Bohemian language ſignifie's) an hundred years after, God would raiſ up a Swan in* Germanie, *whoſe ſinging would affright all thoſe Vultures: which was exactly fulfilled in* Luther. *Upon his death the* Bohemians *under* Ziska *roſe in arms, and had admirable ſucceſs againſt the Emperor and the Papiſts.*

Inhumane crueltie.

A Prophefie.



JEROM OF PRAGVE

The Life of Hierom *of* Prague, *who flouriſhed* Anᵒ Chriſti 1400.

H*Ierom* of *Prague*, a *Bohemian* born, a man famous for courage, comlineſs, virtue, learning, and eloquence: when hee underſtood that the Publick Faith was violated, and *Huſs* burnt, hee travelled towards *Conſtance*, and coming near to *Iberling* within a mile of *Conſtance*, hee ſent to the King of the *Romans* for his ſafe conduct, which beeing denied him,

hee publiſhed every where the innocencie of *Huſs*, and condemned his falſ accuſers. Hee wrote alſo certain intimations, which hee ſent to *Conſtance* to bee ſet up upon the gates of the Citie, Church-doors, and of the houſes of Cardinals, and other nobles, wherein hee ſignified, that whereas hee was accuſed, and ſlandered by manie, hee was readie freely, and of his own will to com to *Conſtance*, there to declare openly before the Council, and not ſecretly in corners, the puritie, and ſinceritie of his Faith: and that if anie of his accuſers would appear there to object againſt him anie crime, or hereſie, hee would bee readie to anſwer them, and if hee was found culpable, hee was readie to ſubmit to anie puniſhment, *&c.* whereupon his adverſaries laying wait for him, took him priſoner, and carried him to *Conſtance:* when hee was brought before the Council, *Gerſom* Chancellor of *Paris*, the Chancel. of *Collen*, and the Maſter of the Univerſitie of *Heidelberg* accuſed him of new tenents which hee had publiſh'd in thoſe places: but the great crime was, that hee had thundered againſt the ill lives of the *Monks* and *Friers*. After they had railed upon him, and reviled him, they ſent him to Priſon, and aſſoon as hee came thither, one called to him at his window, ſaying, M^r *Hierom* bee conſtant, and fear not to ſuffer death for the truths ſake, of which when you were at libertie, you did preach much good: to whom hee anſwered, Truly brother I do not fear death. &c. but the Priſon-keeper coming to the man, drove him awaie with ſtrokes from the window: preſently after the Biſhop of *Rigen* ſent for *Hierom*, ſtrongly bound with chains, both by the hands, and neck, and ſent him

Zeal.

Crueltie.

him to a Tower, where they tied him fast to a great block, and his feet in the stocks, his hands beeing also made fast upon them, the block being so high that hee could by no means sit thereon but his head must hang downwards: where also they allowed him nothing but bread and water: But within eleven daies, hanging so by the heels, hee fell very sick; yet thus they kept him in prison a year wanting seven daies, and then sent for him, requiring him to recant, and to subscribe that *John Huss* was justly put to death, which hee did, partly for fear of death, and hoping thereby to escape their hands: after which they sent him back to prison, and kept him guarded with souldiers, yet not so strictly chained as before: afterwards they sent to examine him again, but hee refused to answer in private except hee was brought before the Council, and they (supposing that hee would openly confirm his former recantation) sent for him thither, suborning false witnesses to accuse him, but hee so learnedly cleared himself, and refelled his adversaries, that they were astonished at his oration, and with shame enough were put to silence: Hee also concluded his oration with this, That all such Articles as *Wicklief*, and *Huss* had written against the enormities, pomp, and disorder of the Prelates, hee would firmly hold and defend, even unto the death; and that all the sins that hee had committed, did not so much gnaw and trouble his conscience, as did that most pestiferous act of his in recanting what hee had justly spoken, and in consenting to the wicked condemnation of *Huss*, and that hee repented with his whole heart that ever hee did it:

Back-sliding repented of.

it: when hee was condemned, hee ſaid: I, after my death, will leav a remorſ in your conſcience, and a nail in your hearts, *Et cito vos omnes ut reſpondeatis mihi coram altiſsimo, & juſtiſsimo judice poſt centum annos:* I hear cite you all to anſwer to mee before the moſt high, and juſt Judg within a hundred years. When hee was brought forth to execution, they prepared a great, and long paper painted about with red Divels, which when hee beheld, throwing away his hood, hee took the Miter, and put it on his head, ſaying, our Lord Jeſus Chriſt when hee ſuffered death for mee moſt wretched ſinner did wear a crown of thorns upon his head: and I, for his ſake, will willingly wear this Cap. As hee went to the place of execution, hee ſung ſom Hymns: and at the place where *John Huß* was burned, hee kneeled down, and praied fervently: hee was bound to the Image of *John Huß*, and ſo fire was ſet to him, which hee endured with admirable valor: for ſtanding at the ſtake bound, and the Executioner kindleing the fire behinde him, hee bad him kindle it before his face, for (ſaid hee) *If I had been afraid of it, I had not com to this place, having had ſo manie opportunities offered to mee to eſcape it:* the whole Citie of *Conſtance* admired his conſtancie, and Chriſtian magnanimitie in ſuffering death. At the giving up of the Ghoſt hee ſaid,

Courage.

Hanc animam in flammis offero Chriſte tibi:

This ſoul of mine in flames of fire
O Chriſt I offer thee.



MARTIN LVTHER

The Life of Martin Luther, *who flouriſhed* Anno Chriſti 1500.

MARTIN LUTHER was born at *Iſleben* in the Earldom of *Mansfield*, *Anno Chriſti* 1483. of good parents who brought him up in the knowledg, and fear of God: at fourteeen years of age, hee went to *Magdeburg*, where hee lived a poor Scholar one year: from thence to *Iſenak*, where was a famous School, and where hee, taſting the ſweetneſs of learning

learning, went thence to the Universitie of *Erford* 1501. There hee profited so much in the knowledg of Logick, and other Learning, that the whole Universitie admired his wit: at twentie years old, hee was made *Master of Arts*, and *Professor* of *Physicks*, *Ethicks*, and other parts of *Philosophie*: then hee betook himself to the studie of the Law: but at the age of twentie one (beeing affrighted at the violent death of a faithful mate of his) hee betook himself into the *Augustine-Monk's* College in *Erford*, writing to his parents the reason of the change of his cours of life: in the Librarie of that College hee met with a copie of a Latine Bible, which hee never saw before: and with admiration observed that there were more Scriptures then were read in the Churches, which made him wish that hee had the like book: which not long after hee obteined, and fell close to the studie thereof, som sickness, and fear also whetting him on in those studies: afterwards falling into a violent diseas which threatned death, an old Priest came to him, saying, *Sir, bee of good courage, your diseas is not mortal: God will rais you up to afford comfort to manie others:* Afterwards hee was much cheered up by conference with that Priest, who largely discoursed about Justification by Faith, and explained the Articles of the Creed to him: Then hee read over *Augustine's* Works, where hee found the same Doctrine of Justification by Faith frequently confirmed: hee read over the Schoolmen, especially *Occam*, and in these studies hee spent five years in that College. *Anno Christi* 1507 hee was made Priest: and *John Staupicius* endevoring to

Means of his conversion.

promote the Uniuerſitie of *Wittenberg* (then lately begun) knowing the wit, and Learning of *Luther*, hée removed him thither *An.* 1508 when hee was but 26 years old, where, by his labors he did much good: three years after hee was ſent to *Rome* in the behalf of his Covent, where hee ſaw the *Pope*, and the manner of the *Roman Clergie*, concerning which hee ſaith, At *Rome* I heard them ſaie Maſs in ſuch a manner as I deteſt them: for at the Table I heard Curtiſans laugh, and boaſt, and others concerning the Bread, and wine of the Altar ſaie: *Bread thou art, and bread thou ſhalt remain*; *Wine thou art, and wine thou ſhalt remain.* Upon his return from *Rome*, hee was made Doctor in Divinitie at the charge of Duke *Frederick* Elector of *Saxonie*: ſoon after, hee began to explain the Epiſtle to the *Romans*, and ſom *Pſalms*, where hee ſhewed the difference of the Law, and Goſpel; refuted Juſtification by works, *&c.* His demeanor agreed with his Doctrine; his ſpeech ſeemed to com from his heart, not from his lips onely. Then hee betook himſelf to the ſtudie of the *Greek*, and *Hebrew*. *Anno Chriſti* 1516 *John Teclius* brought Indulgences into *Germanie* to bee ſold, averring that hee had ſo large a Commiſſion from the Pope, that though a man had defloured the bleſſed Virgin, yet for monie hee could pardon his ſin: *Luther*'s zeal beeing inflamed herewith, hee ſet forth ſom propoſitions concerning Indulgences, which ſo enraged *Teclius*, that everie where hee declamed againſt him, and ſet forth contrarie poſitions; and not content therewith, hee burned openly *Luther*'s propoſitions, and the Sermon which hee wrote of Indulgences: which cauſed

Popiſh profaneneſs.

caused the Students at *Wittenberg* to burn his positions also. Presently after *John Eckius* likewise opposed *Luther's* conclusions. In the College of the *Augustininians* at *Heidelberg*, *Luther* disputed about Justification by Faith, where *Bucer* was present, took what hee spake, and imparted it to *Beat. Rhenanus*, who much commended *Luther* for it. The *Bohemians* sent a book to him written by *John Huss*, encouraging him to constancie, and patience, confessing that what hee taught was found, and right. In a letter to *Spalatenus* hee thus write's : *In what matter soever I have not so roughly dealt with the Romanists, let them not ascribe it to my modestie, nor to their deserts, but to my respect to the Prince and his autoritie, and to the common good of the Students of* Wittenberg : *for my self,* Contemptus à me est *Romanus* & favor,& furor: *I contemn* Rome's *favor, and furie : Let them censure and burn all my books, I will do the like by theirs, and put an end to all my humble observance of them, which doth but incense them more, and more :* The Elector of *Saxonie* telling *Erasmus* that hee wondred at the Monks, and Pope's extreme hatred of *Luther : Erasmus* answered, *Your highness need's not wonder at it, seeing hee deal's against the Monk's Bellies, and the Pope's Crown.* And the same *Erasmus* beeing profered a great Bishoprick if hee would write against *Luther*, answered, *That* Luther *was too great a man for him to deal with, and that hee learned more from one short page of* Luther's *writings, then from all* Thomas Aquinas's *great books. Erasmus* also in a letter to the Archbishop of *Mentz*, saith, That manie things were in the books of *Luther* condemned by Monks, and Divines for

Resolution.

for Hereſie, which in the books of *Bernard*, and *Auguſtine* are reputed ſound, and godlie. *Luther* beeing cited to appear before Cardinal *Cajetane* at *Auguſta*, went thither, and having obtained a ſafe conduct from the Emperor *Maximillian*, hee appeared before the Cardinal, where hee juſtified his Doctrine, and profered to maintein the ſame either by diſputation, or writing: The Cardinal beeing much offended with him for it, would not ſuffer him to com before him anie more: hereupon *Luther*, after five, or ſix daies ſtaie, appealeth to the Pope, and ſo departeth home. But the Cardinal wrote after him to the Duke of *Saxonie*, that as hee tendered his own honor, and ſafetie, hee ſhould expel *Luther* out of his Dominions: this letter the Duke ſent to *Luther*, who wrote back again, that rather then hee would anie waie indanger the Prince, hee would depart thence, and go whitherſoever it ſhould pleaſ the Lord to lead him. But the whole Univerſitie of *Wittenberg* ſeeing the cauſ of God thus to decline, wrote to the Prince, humbly beſeeching him, that of his Princely honor, hee would not ſuffer innocencie to bee thus oppreſſed by meer violence: but that the error might firſt bee ſhewed, and convicted, before the partie bee pronounced guiltie: Hereupon the Duke, hearing *Luther*'s Sermons, and reading his books with more diligence, began to favor his quarrel more then hee did before. After the death of *Maximillian*, and the coronation of *Charls* the 5th the Pope ſent to the Duke of *Saxonie* by ſom Cardinals, requeſting him, that hee would cauſ all *Luther's* books to bee burn't; and that hee would ſee *Luther* either

Pope's malice.

either there to bee executed, or elſe that hee would ſecure him, and ſend him to *Rome*; to which the Duke anſwered, that hee was readie to ſhew his obedience to the Pope, but yet hee could not ſend *Luther* to him, till his cauſ was heard before the Emperor, and till hee was convicted of Error, and then if hee recanted not, hee ſhould finde no favor at his hands: Yet the Cardinals, according to their Commiſſion, told the Duke, that they could do no leſs then burn his books, which accordingly they did: but *Luther* hearing of it, beeing accompanied with all the Univerſitie, hee openly burn't the Pope's Decrees, and his Bull lately ſent out againſt him. A while after, the Emperor coming into *Germanie*, ſent for *Luther* to appear before him at *Worms*, and withall ſent him his ſafe Conduct: but manie of his friends diſſuaded him from going, to whom hee anſwered, *That theſe diſcouragements were caſt into his waie by Satan, who knew, that by his profeſsion of the Truth in ſo illuſtrious a place, his Kingdom would bee ſhaken, and therefore if hee knew that there were as manie Divels in* Worms *as Tiles on the houſes, yet would hee go thither*, &c. Beeing there asked whether hee would recant his works? after deliberation hee anſwered, *Of my books ſom tend to Faith, and Pietie; to theſe my adverſaries give an ample teſtimonie: others are againſt the Pope, and his Doctrine, ſhould I revoke theſe, I ſhould confirm his Tyrannie: others are againſt private men who defend his cauſ, in theſe, I confeſs, I have been too vehement, yet I cannot revoke them, unleſs I will ſet open a gap to the impudencie of manie.* Shortly after the Emperor *Charls* proſcribed him, and the Pope ex-

Zeal.

Courage.

communicated him, whereupon hee was conveied privately to *Wartenburg*, which hee called his *Patmos*, where hee continued ten moneths, and wrote diverſ uſeful Treatiſes. The Papiſts imploied Wizards to deſcrie him, but they could not certainly deſign the place where hee was: afterwards hee returned to *Wittenberg*, (as hee wrote) under a ſtronger protection then the Elector could give him: for ſaith hee, *God alone can order, and promote the Truth without anie man's exceſsive care, and helping hand: therefore in this cauſe, hee that moſt ſtrongly truſts to God's aſsiſtance, hee moſt ſurely defends himſelf, and others. An. Chriſti* 1522 hee printed the *New Teſtament* (tranſlated by him in his *Patmos*) into the *Germane* tongue, and reviſed by *Melanchthon*. About that time *Thomas Muncer* wrote a fanatick book againſt him; and his Doctrine ſpreading abroad, the Boors roſe in Arms, whereupon *Luther* wrote a Treatiſe to exhort all men to join for the ſubverſion of theſe theeviſh Incendiaries, as for the quenching of a common fire. *Anno* 1527 hee fell ſick of a congealing of blood about his heart, but by the drinking of the water of *Carduus Benedictus*, he recovered: preſently after (on a Sabbath daie) hee endured a ſpiritual temptation, which hee called the buffeting of Sathan: *It ſeemed to him that ſwelling ſurges of the Sea did ſound aloud at his left ear, and that ſo violently, that die hee muſt, except they preſently grew calm: afterwards when the noiſe came within his head, hee fell down as one dead, and was ſo cold in each part,* ut nec calor, nec ſanguis, nec ſenſus, nec vox ſupereſſet: *that hee had remaining neither heat, nor blood, nor ſenſe, nor voice; but when his face was ſprinkled with cold water*

Witchcraft fruſtrated.

Faith.

Anabaptiſts.

Tentation.

ter by Justus Jonas, *hee came to himself, and praied most earnestly*, and made a confession of his Faith, saying, *That hee was unworthie Martyrdom, which by his proceedings hee might seem to run upon.* Hee often mention's this tentation in his letters to his friends, and was confirmed in his Faith by receiving absolution from a minister, and the use of the Sacrament.

Melanchon knowing the rage of the Papists, and *Cæsar*'s threats, was much troubled, and gave himself wholly up to grief, sighs, and tears; whereupon *Luther* wrote to him: *In private conflicts I am weak, and you are strong; but in publick conflicts, you are found weak, and I stronger; becaus I am assured it is just and true: If wee fall,* Christ, *the Lord, and ruler of the world falleth with us, and suppose hee fall,* Mallem ruere cum Christo, quàm regnare cum Cæsare, *I had rather fall with Christ then stand with Cæsar: I extremely dislike your excessive cares with which you saie that you are almost consumed: that these reign so much in your heart, it is not from the greatness of the caus, but the greatness of your incredulitie.* Si piam, & justam caussam defendimus, cur Dei promissis non confidimus? præter vitam hanc misellam Satanas, & mundus nobis eripere nihil potest. At vivit, & in sempiternum regnat *Christus*, in cujus tutela consistit veritas: Is nobis aderit: is etiam caussam hanc, quæ non nostra, sed ipsius est, ad optatum producet finem. *If the caus bee bad, let us revoke it, and flie back: if it bee good, why do wee make God a lier? who hath made us so great promises: Cast thy care upon the Lord,* &c. *Bee of good comfort, I have overcom the world. If* Christ *bee the conqueror of the world, why should wee fear it as if it would overcom us?* Faith.

A man would fetch such sentences as these upon his knees from Rome, *or* Hierusalem. *Nolite igitur timere, estote fortes, & læti, nihil soliciti, Dominus propè adest:* Bee not affraid, bee couragious and cheerful: solicitous for nothing: The Lord is at hand to help us. And in another place when our King *Henrie* the 8th had written bitterly against him: *Agant quicquid possunt Henrici, Episcopi, atque adeò Turca, & ipse Satan, nos filii sumus regni, &c.* Let the *Henries*, the Bishops, the Turk, and the Divel himself do what they can, wee are children of the Kingdom, worshipping, and waiting for that Saviour, whom they, and such as they, spit upon, and crucifie. It was once moved in the consistorie at *Rome*, that a great sum of monie should bee profered to him to buie him off from opposing Poperie, but one wiser then the rest, cried out, *Hem! Germana illa bestia non curat aurum:* That beast of *Germanie* care's for no monie.

Hee used to bee fervent in praier: *Vitus Theodorus* thus writeth of him, No daie passeth wherein *Luther* spendeth not three hours at least in praier. Once it fell out (saith hee) that I heard him: Good God! what a spirit, what a confidence was in his verie expression? with such a reverence hee sueth for anie thing, as one begging of God; and yet with such hope and assurance, as if hee spake with a loving father, or friend, *&c.* When the Papists charg'd him for a lier, a promise-breaker, and an Apostate: Denying the former, hee yielded himself to be an Apostate, but a blessed, and holie one, who had not kept his promise made to the Divel; saying, That hee was no other revolter then a Mamaluke turning Christian,

Praier.

Christian, or a Magician renouncing his Covenant made with the Divel, and betaking himself to Christ. *Philip* Duke of *Pomerania*, marrying *Marie* daughter to the Elector of *Saxonie*, *Luther* beeing present, praied for a blessing, and taking *Philip* by the hand, said, *The Lord God bee with you, and keep your posteritie from failing:* but his wife continuing barren four years, all his male stock was like to bee exstinct: yet at length, by God's blessing, according to *Luther*'s praier, hee had seven sons by her, which wonderfully enlarged that noble familie. Power of Praier.

Luther falling sick of the stone, made his will, in which hee bequeathed his detestation of Poperie to his friends, and the Pastors of the Church. Hee also before had made this vers

Pestis eram vivus, moriens ero mors tua Papa:

I living, stop't Rome's breath:
And dead, will bee Rome's death.

The Pope appointed a Council at *Vincentia* for reforming the Church, of which *Luther* wrote a book, and by a picture in the *Frontispiece* shewed the Argument of it: wherein the Pope was pictured sitting in a high throne, with som Cardinals standing by, with Fox-tails on the end of long poles, as with brushes pretending to sweep the room, but presently after the dust setled again as before.

About this time the new Sect of the *Antinomians* did start up: the chief ring-leader was *Joannes Agricola* of *Isleben*, a familiar friend of *Luther's*: they held *That repentance was not to bee taught from the Decalogue* 1538. Antinomians.

calogue: they oppoſed ſuch as taught, that the Goſpel was not to bee preached to anie, but to ſuch as were humbled by the Law: and they taught that whatſoever a man's, life was, though impure, &c. yet hee was juſtified, ſo that hee believed the Goſpel: Luther confuted theſe.

1541. *Luther* wrote a conſolatorie letter to *Frederick Myconius*, almoſt quite ſpent with a Conſumption, affirming, that hee could have no joie to live if hee died, and therefore wiſhed, that himſelf might firſt laie down his earthlie Tabernacle: concluding, that hee was verily perſuaded that his praiers ſhould bee granted, as indeed it came to paſs, for *Myconius* out-lived him ſix years, and would often ſaie, That *Luther* obteined this for him by his praiers.

Powet of praier.

Luther afterwards wrote his minde concerning Cerimonies (which hee deſired might bee few, and tending to edification) and excommunication, which hee wiſhed might bee brought into the Church as a profitable Diſcipline, but could ſcarce hope to ſee it.

Anno Chriſti 1544 *Nov.* 17. hee finiſhed his Explication of *Geneſis*, which was his laſt publick reading in the Univerſitie, which hee thus concluded: *Thus end I my explication on* Genesis, *God grant that others may more rightly expound it then I have don: I cannot proceed further, my ſtrength faileth; praie for mee, that I may have a quiet, and comfortable departure out of this life.*

A Popiſh Lie.

This year in *Italie* was ſpred a moſt impudent lie about *Luther*'s death: That when hee ſaw hee muſt die, hee requeſted that his bodie ſhould bee ſet upon the Altar, and worſhipped with Divine worſhip: but

but when his bodie was laid in the grave, ſuddenly ſo great a ſtir, and terror aroſe, as if the foundations of the earth were ſhaken together: whereupon all that were preſent, trembling, and aſtoniſhed, lift up their eies, and ſaw the ſacred hoſt appear in the air; whereupon they placed that upon the Altar: But the night following a loud noiſ, and ratling, ſhriller then the former was heard about *Luther*'s ſepulchre, which terrified all the Citie, and almoſt killed them with aſtoniſhment: in the morning when they opened the ſepulchre, they found neither bodie, bones, nor clothes, but a ſulphureous ſtink came out thereof, which almoſt overcame the ſtanders by, &c. This Lie coming printed into *Germanie*, *Luther* ſubſcribed with his own hand: *I Martin Luther do profeſs, and witneſs under my own hand, that receiving this figment full of anger, and furie concerning my death; I read it with a joiful minde, and cheerful countenance: And, but that I deteſt the blaſphemie, which aſſcribeth an impudent Lie to the Divine Majeſtie; for the other paſſages, I cannot but laugh at Satan's, the Pope's, and their complices hatred againſt mee, God turn their hearts from their diabolical malice; but if hee decree not to hear my praier for their ſin unto death, then God grant that they may fill up the meaſure of their ſins, and ſolace themſelvs with their libels, full fraught with ſuch like lies.*

Beeing ſent for into *Mansfield* to end ſom differences, hee preached his laſt Sermon at *Wittenberg* the 17th of *Januarie:* and at *Hall* in *Saxonie*, hee lodged at *Juſtus Jonas*'s his houſ: and paſſing over the River with *Jonas*, and his own three ſons, they were in danger of drowning, whereupon hee ſaid to *Juſtus*

ſtus Jonas, Think you not that it would rejoice the Divel very much, if I, and you, and my three ſons ſhould bee drowned? Hee was honorably entertained by the Earl of *Mansfield* with an hundred horſ, and conveied to *Iſleben*, but very ſick unto the 17th of *Februarie*. The daie before his death hee dined, and ſupped with his friends, diſcourſing of diverſ matters, and amongſt the reſt gave his opinion that in heaven wee ſhall know one another, becauſ *Adam* knew *Eve* at firſt ſight, &c. his pain in his breaſt increaſing, hee went aſide, and praied; then went to bed, and ſlep't; but about midnight, beeing awakened with the pain, and perceiving that his life was at an end, hee thus praied: *O heavenlie Father, my gratious God, and Father of our Lord Jeſus Chriſt, thou God of all conſolation, I give thee heartie thanks that thou haſt revealed unto mee thy Son Jeſus Chriſt, whom I believ, whom I profeſs, whom I love, whom I glorifie, whom the* Pope, *and the rout of the wicked perſecute, and diſhonor: I beſeech thee Lord Jeſus Chriſt receiv my ſoul: O my heavenlie Father, though I bee taken out of this life, and muſt laie down this frail bodie; yet I certainly know that I ſhall live with thee eternally, and that I cannot bee taken out of thy hands: God ſo loved the world,* &c. *Lord I render up my ſpirit into thy hands, and com to thee:* And again, *Lord into thy hands I commend my ſpirit, thou O God of truth haſt redeemed mee:* and ſo, as one falling aſleep, and without anie bodilie pain that could bee diſcerned, hee departed this life *Februarie* 18th, *Anno* 1546, and in the great Climacterical year of his life.

Luther's laſt Praier.

Faith.

Hee uſed to ſaie, that *three things make a Divine: Meditation, Praier, Tentation: and that three things were*

were to bee don by a Miniſter: 1. *To read the Bible over, and over.* 2. *To praie earneſtly.* 3. *Alwaies to bee a learner; and that they were the beſt Preachers, who ſpake, as to babes in Chriſt, in an ordinarie ſtrain, popularly, and moſt plainly.* Hee ſaid, *that in the cauſ of God, hee was content*, totius mundi odium, & impetum ſuſtinere, *to undergo the hatred, and violence of the whole world.* Hee was very liberal to the poor: A poor Student asking him ſom monie, hee bad his wife give him ſom, but ſhee pleading penurie, hee took up a ſilver cup, and gave it him. Alſo a friend ſending him two hundred angels of gold, hee beſtowed them all on poor Students: and when the Elector gave him a new gown, hee ſaid, *That hee was made too much of: for if here wee receiv a full recompenſ of our labors, wee ſhall hope for none in another life.* And ſaith hee, turning my ſelf to God, *Valdè proteſtatus ſum, me nolle ſic ſatiari ab eo*, I ſaid flatly that God ſhould not put mee off with theſe low things. And having a vein of Metal offered him, hee refuſed it, *leaſt hee ſhould incur the temptation of the Divel, who is Lord of treaſure under the earth.* Hee never took anie thing of Printers for his Copies. Charitie.

One ſaith of him: That *Luther* a poor Frier ſhould bee able to ſtand againſt the Pope, was a great miracle: that hee ſhould prevail againſt the Pope, was a greater: and after all, to die in peace, having ſo manie enemies, was the greateſt of all. Again, it was no leſs miraculous that hee ſhould eſcape ſo manie dangers: for when a certain Jew was ſuborned to kill him by poiſon; *Luther* had warning of it before hand, and the picture of the Jew ſent him, whereby hee knew Miracles.

him, and avoided the danger. Another time, as hee was ſitting in a certain place on his ſtool, there was a great ſtone over his head in the vault, which beeing ſtaied up miraculouſly ſo long as hee ſate there, ſo ſoon as hee was up, immediatly it fell upon the place where hee ſate, beeing able to have cruſhed him in pieces, if it had light upon him. And again, A young man about *Wittenberg*, beeing kept bare, and needie by his father, was tempted by the Divel to yield himſelf bodie, and ſoul to him upon condition to have his wiſh ſatisfied with monie, and thereupon an obligation was made by the young man, written with his own blood, and delivered to the Divel. But preſently after, the man began to decaie in his health, ſo that the thing beeing ſuſpected,) hee was brought to *Luther*: who examined him about it, but hee, through fear, and ſhame, long denied to confeſs anie thing, yet at laſt, through God's mercie, hee reveal'd the whole matter to him: wherupon *Luther*, much pitying his lamentable condition, call'd the whole congregation together, where hee praied with ſo much earneſtneſs, and affection, that the Divel at laſt was compelled to throw in his obligation at the window. And as hee was mightie in praier, ſo in his Sermons, God giving him ſuch a grace, that when hee preached, they which heard him, thought every one his own temptations ſeverally to bee noted, and touched; whereupon ſom of his friends asking him the cauſ of it: mine own manifold temptations, and experiences (ſaid hee) are the cauſ of it. *Wellerus* alſo a diſciple of *Luther's* recordeth, that hee oft heard his maſter thus report of himſelf, *That hee had been often aſſaulted*

Power of Praier.

assaulted, and vexed with all kinde of Temptations, save onely unto the sin of covetousnes.



HVLRI. ZVINGLIVS
The Life of Zuinglius, *who died* Anno Christi 1531.

Huldericus Zuinglius, born in *Switzerland* of godlie parents, brought up in learning: beeing about ten years old, was sent to schoole to *Basil* to *George Bintzlius*, where hee profited so much, that in all disputations, hee went away with the victorie:

hee excelled alſo in Muſick: from *Baſil* hee was ſent to *Berne*, to *Henrie Lupulus*, a moſt learned man, and an excellent *Poët*, under whom hee learned *Rhetorick*, and became a good *Poët*: after two years hee went to *Vienna* in *Auſtria*, where hee ſtudied *Philoſophie*, and profited much therein: after a while hee was called back into his own Countrie, and at *Baſil* hee taught others what himſelf had learned, where alſo hee commenſed *Maſter of Arts*, and fell to the ſtudie of School-Divinitie, and beeing called to a Paſtoral charge hee entred into the Miniſterie, and ſtudied Divinitie very hard, and to furniſh himſelf with examples, hee gat *Valerius Maximus* by heart: hee eſpecially addicted himſelf to the ſtudie of the Bible: and finding his defect in the knowledg of the Tongues, he learn't *Greek*: wrote out S. *Paul's Epiſtles*, and gat them by heart, and grew ſo perfect, that hee underſtood *Greek* better then *Latine*: and reading in S. *Peter* that no Scripture is of Private interpretation, hee betook himſelf by earneſt praier to God for the Spirit of Truth, to bee his teacher: and leaſt hee ſhould bee miſled by a falſ ſpirit, hee compared Scripture with Scripture, and expounded obſcure texts by thoſe which were cleer. In his Miniſtrie hee ſet himſelf much againſt the ſins of the times, eſpecially againſt Penſions which the *Switzers* uſed to receiv of Princes to ſerv as Mercenaries in their Armies, which procured him much hatred: after a while hee was choſen to a place called *Our Lord's Hermitage*, by *Theobaldus Guolzeggius* the Baron thereof; to which place there was great reſort of people from all countries, who came on Pilgrimage, which much

Scripture.

Preacher's Pattern.

much moved him to embrace that Call, that hee might have opportunitie to disperse the knowledg of the Truth into several parts: about which time one of the chief Ministers dying at *Zurick*, they much desired *Zuinglius* to succeed him, and hee, coming accidentally to that place, was chosen Pastor there, *Anno Christi* 1521, and began to preach unto them the Historie of CHRIST out of *Matthew*: About which time, *Luther's* books coming abroad, though himself abstained from reading of them, yet hee perswaded his people to buie, and read them, which hee did, that they might see the agreement that was in their Doctrine, beeing both taught by the same spirit: there also hee studied *Hebrew*, and gat the Senat to erect a School for *Latine*, *Greek*, and *Hebrew*: and associating to himself *Leo Judæ*, hee gat such skill in the *Hebrew*, that hee began to explain *Isaiah*, and *Jeremiah*: There came to *Zurick Franciscus Lambertus*, and disputed with *Zuinglius* about the intercession of the Saints, and the sacrifice of the Mass, but beeing *non-plus'd* hee left his error, and gave praise to God. Hee began also to write about this time; and Pope *Adrian* wrote to him with great promises to oblige him to the Papal-Sea, but all in vain: Shortly after, hee perswaded the Senat to restrein the exorbitant number of Priests, and Monks, yet with allowing of them a competent subsistence for their life time, which they did, and their revenues were imploied for the maintenance of the Ministrie, for advancement of Learning, and for the poor: Hee pressed also the taking away of Images, the abolishing of the Mass, and the restoring of the Lord's Supper;

Conversion.

Constancie

Poperie abolished.

which the Senate assented to, and performed, not only in the Citie of *Zurick*, but through all the places within their jurisdiction. At that time there arose up the *Cata-baptists*, which denied the Baptism of Infants, and re-baptized themselvs: and fell also into manie other abominable Errors, and Heresies: with these, *Zuinglius* at first dealt very mildly, and brotherly, but when they began to asspers him with lies, to seduce his hearers, and make a Schism in the Church, hee was forced to oppose them more strongly in his publick Ministrie and by disputations: but though hee had silenced them, they raged the more against him: whereupon the Senate imprisoned som, proscribed others, and (for falsifying their Faith) put som to death: the first father of them was *Balthasar Hubmerus*, an Apostate, and one that for *Zuinglius*'s his kindeness, loaded him with lies and reproaches. *Zuinglius* had afterwards also a disputation with *Luther*, about Christ's presence in the Sacrament, at *Marpurg*, but the Sweating-sickness breaking out there, the dispute ended before agreement.

Catabaptists.

The Monks and Friars beeing cast out of their houses, and brought to pensions, sought to ensnare him, and for that end, suborned somtime som to seiz upon him, and to carrie him awaie, others to kill him; that hee could not stir abroad in safetie in the night, whereupon his friends guarded him, when hee was abroad at supper, and the Senate were feign to appoint a guard about his houf in the night time: not long after, War arose between the *Tigurines*, and som other *Cantons* of the *Switzers*: the first time *Zuinglius*

Popish malice.

us went forth with his Citizens, and a fair peace was concluded. The second time, hee was chosen Chaplain to the Armie, but not liking the cause, hee foretold his own death, and the loss of the daie: yet beeing called to the service, hee rode forth armed, not as a Captain, but as a good Citizen, and Pastor: but the enemies prevailing, bout 380 of the *Tigurines* were slain, and amongst them *Zuinglius* also, *Anno Christi* 1531, and of his Age 44, after hee had been Pastor at *Zurick* twelv years: hee was at first wounded, and left amongst the dead, but afterwards slain, and his bodie abused, and cut in four quarters, and burn't: yet three daies after, som of his friends coming to the place, found his heart untouched by the fire.

A Prophesie.

Popish cruelty

Hee began to preach at *Glarona Anno Christi* 1416 against manie of the Popish errors and abuses, before the name of *Luther* was so much as heard of in those parts. *Zuinglius* on a time urging in the Senate the abolishing of the Mass, and restoring of the Lord's Supper, hee was opposed by the Scribe, as not haveing sufficient ground in Scripture for it: for, hee said, *This is my bodie*, must needs bee taken literally, to which when *Zuinglius* could not give a clear answer, the night following in a dream, hee thought that hee was again contending with the Scribe about that point, and that in his disputation hee was so troubled that though hee knew the truth of his assertion, yet hee could not sufficiently express it, whereupon hee thought that one came to him saying, *Why dost thou not answer him with the like text in* Exodus, *where it is written, This is the Passeover of the Lord*, whereupon awaking

A dream.

awaking, hee leaped out of his bed, considered the text, and the daie following in his Sermon, hee opened that text, and comparing of both together, cleared it to all his auditorie that, *This is my bodie*, is as much as, *This signifie's my bodie.*



JOHN OECVLAMPADIVS

The Life of Oecolampadius, *who* ~~*flourished*~~ *Died* Anno Christi 1531.

OEcolampadius was born at *Winsperg* 1482. of rich, and religious parents, especially his mother, for wisdom,

wiſdom, charitie, and ſanctitie was verie eminent in the place, where ſhee lived: they brought up this their ſon in Religion and learning: his father intending to make him a Merchant, but his Mother by her earneſt entreaties prevailed with him ſtill to keep him at School, where hee profited exceedingly. At twelv years of age, hee was ſent to the Univerſitie of *Heidleberg*, and ſo profited there, that at two years end hee was made *Batchelor of Art*: there hee continued till hee was *Maſter of Arts*, and then, went by the will of his Father, to *Bononia* to ſtudie the Law, but the aër of *Italie* not agreeing with him, hee quickly returned to *Heidleberg*, and betook himſelf to the ſtudie of Divinitie, read the School-men, and profited much thereby: hee grew ſo famous both for pietie, and learning that *Philip, Prince Elector Palatine* choſe him for a Tutor to his ſons: but growing wearie of a Court life, hee left that charge, and returned to the ſtudie of Divinitie: not long after, his parents having no other childe, gave all their eſtate for the maintenence of a Miniſter in their own town, and choſe their Son to bee the firſt to undertake that charge, which cauſed his return from *Heidleberg* to his own Countrie, but finding himſelf as yet not throughly furniſhed for ſuch a work, hee quickly left it, and went to *Tubing*, and from thence to *Stutgard*; where under *John Capnio* hee ſtudied *Greek*, and from thence hee went to *Heidleberg*, where hee began to ſtudie *Hebrew*: and beeing thus better furniſhed, hee returned into his own countrie to his former Charge; and became a ſevere Preacher, and very grave in his carriage: hee aſſociated himſelf with a few, and thoſe the beſt: but

Friendſhip.

eſpecially hee contracted a ſtrict bond of love with *Capito*, which continued betwixt them ſo long as they lived. From thence hee was called to bee a Preacher at *Baſil*, and there alſo hee commenſed Doctor in Divinitie, about which time *Eraſmus Roteradamus* coming thither to print his Annotations on the New Teſtament, hee choſe *Oecolampadius* as his aſſiſtent in that work, and confeſſed that hee was much holpen by him: ſhortly after hee was called

Auſpurg.

to *Auguſta* to bee a Preacher there, but finding ſom timorouſneſs in himſelf in ſo great a work, hee thought that a retired life, wherein hee might betake himſelf to praier and ſtudie, would bee better for him for the preſent, and therefore hee entred into a *Monaſterie* near to that Citie: in which hee thought to continue, but all his friends, eſpecially *Capito*, diſſuaded him from it, which advice hee hearkening unto, and declaring his judgment in ſeveral things againſt the Popiſh Doctrine, hee began to bee

Popiſh malice.

much hated, and threatned with priſon, and death; yet hee (daily encreaſing in courage) contemned their threats: but the danger growing greater (at the importunitie of his friends) hee departed, and after a while came to *Baſil* to print ſom works, which in his retiredneſs hee had made, and having no other means of ſubſiſtence, hee was mainteined by *Andr. Cratander* the Printer, where alſo hee tranſlated *Chryſoſtom* upon *Geneſis*, and preached Chriſt freely to ſom that reſorted to him. Then the Senate imploied him to read Divinitie in that Citie (though the Popiſh partie ſought by all means to oppoſe it) where hee read on the Prophet *Iſaiah*; and after a while hee was called

called to a paſtoral charge in that Citie, to the great regret of the Papiſts, *Anno Chriſti* 1523 : not long after there was a general reformation of Religion, not onely in *Baſil*, but in the parts adjacent : A decree beeing made by the Senate, that as well within the Citie of *Baſil*, as without, throughout all their juriſdiction, the Maſs, with all Idols ſhould bee abandoned : and the Aſhwedneſdaie following, all the wooden Images were diſtributed amongſt the poor of the Citie to ſerv them for fire-wood ; but when they could not agree upon the dividing them, it was Decreed that all the ſaid Images ſhould bee burn't together : ſo that in nine great heaps all the ſtocks, and Idols were the ſame daie burn't to aſhes before the great Church door. *Oecolampadius* alſo like a faithful Miniſter of Jeſus Chriſt was careful to reſtore Chriſt's Diſcipline, and brought in the cenſure of Excommunication ; and preſently after beeing ſent for to *Ulm*, together with *Blaurerus*, and *Bucer*, hee carried on the work of Reformation there. At *Marpurg* (by the invitation of the *Lantgrave of Heſſe*) there was a diſputation for three daies between *Luther*, *Jonas*, and *Melanćthon* on the one part, and *Oecolampadius*, *Zuinglius*, and others on the other, about the controverſie concerning Chriſt's preſence in the Sacrament ; but the Sweating ſickneſs breaking out there, put an end to it, yet they agreed about all other fundamentals in Religion, and parted in a brotherlie manner : *Oecolampadius* returning to *Baſil*, ſpent the remainder of his daies in preaching, reading, writing, publiſhing of books, viſiting the ſick, *&c.* *Anno Chriſti* 1531, and of his Age 49 hee fell ſick about

Reformation.

Idols burnt.

Preacher's pattern.

1529.

Diſputation.

(about the ſame time that *Zuinglius* was ſo unhappily ſlain, the grief for whoſe death much aggravated his weakneſs) yet intermitted hee not his labors, till an ulcer breaking forth about his *Os ſacrum*, hee was forced to keep his bed: and though his friends, Phyſicians, and Chirurgians uſed all means for his cure, yet hee told them his diſeaſ was mortal. Hee ſpent his time in divine meditations, and comforting his friends: and ſending for the Miniſters of the Churches to him, hee ſpake to this purpoſe: *O my brethren the Lord is com, hee is com, hee is now calling mee away*, &c. *I deſired to ſpeak with you to encourage you to continue faithful followers of Chriſt, to perſevere in puritie of Doctrine, in lives conformable to the Word of God; Chriſt will take care for the defenſ of his Church: therefore, Let your light ſo ſhine forth before men*, &c. *continue in love unfeigned: walk as in God's preſence: adorn your Doctrine with holineſs of life: a cloud is ariſing, a tempeſt coming, and ſom will fall off: but it becom's you to ſtand faſt, and God will aſſiſt you*, &c. *For my ſelf, I paſs not the aſſperſions that are caſt upon mee. I bleſs God I ſhall with a cleer conſcience ſtand before the Tribunal of Chriſt: I have not ſeduced the Church of Chriſt (as ſom affirm) but leav you all my witneſſes that at my laſt gaſp I am the ſame that formerly I was.* Hee had nothing to give, and therefore made no will: the 15th daie of his ſickneſs hee called for his children, took them by the hand, ſtrok't them on the head, and (though the eldeſt was but three years old, yet) hee ſaid unto them, *Go to my three children, ſee that you love God:* then ſpeaking to his wife, and kindred, hee deſired them to take care that his children might bee brought up in

Comfort at death.

Perſeverance.

Povertie.

in the fear of God, and then commanded them to bee taken away: the Miniſters continued with him that night, and a certain friend coming to him, *Oecolampadius* asked him what news? his friend anſwered, None: but (ſaith hee) *I'le tell you ſom news, I ſhal preſently bee with my Lord Chriſt:* and ſom asking him whether the light offended him: hee putting his hand to his heart, ſaid, *Here is abundance of light:* in the morning, hee praied earneſtly with the words of *David* in the 51th *Pſalm*, which hee repeted from the begining to the end: and preſently after ſaid, *O Chriſt ſave mee*, and ſo hee fell aſleep in the Lord. The papiſts ſpread manie lies abroad of his death: ſom ſaid that in deſpair, hee ſlew himſelf, others, that hee was murthered, or poiſoned, *&c.* Hee died *Anno Chriſti* 1531: and of his Age 51. *Eraſmus* wrote to his friends concerning his book about the Sacrament, *Oecolampadium emiſiſſe libellum tam accuratè ſcriptum, tot machinis argumentorum, tótque teſtimoniis inſtructum, ut poſſet vel electos in errorem pertrahere.*

Joie unſpeakable.

Popiſh lies.

The Life of John Frith, *who died* Anno Chriſti 1531.

John Frith born in *England*, had from his childehood a marvellous love to learning; a wonderful promptneſs of wit, was of a readie capacitie to receiv, and underſtand anie thing: neither was there anie diligence wanting in him, equal to that worthie diſpoſition that was in him. Hee was firſt a Student in *Cambridg*, where hee profited exceedingly in the knowledg both of the Arts, and Tongues; there alſo

alſo hee fell into acquaintance with *William Tindal*, through whoſe inſtructions, hee firſt received into his heart the ſeed of the Goſpel, and ſincere godlineſs. About that time, Cardinal *Wolſie* undertaking to build a ſtatelie College in *Oxford*, ſought out the moſt learned men to bee Fellows in the ſame, and amongſt others *John Frith* (though but Batchelor of Arts) was appointed one: but when diverſ of them were perſecuted for Religion, and accuſed of Hereſie; *Frith* went beyond ſea to avoid the ſtorm: and after two years, hee came back, and having ſom buſineſs in *Reading*, hee was there taken for a Vagabond, and ſet in the ſtocks: there hee ſate till hee was almoſt pined with hunger, and then deſiring to ſpeak with the Schoolmaſter of the Town, when hee came to him, *Frith* in Latine bewailed his captivitie to him: the Schoolmaſter beeing overcom with his Eloquence, began exceedingly to affect and pittie him, the rather when hee ſpake in Greek to him alſo, and repeted diverſ verſes out of *Homer:* whereupon the Schoolmaſter repaired ſpeedily to the Magiſtrates, and procured his enlargement: yet neither then was hee in ſafetie, for S^r *Thomas Moor* [the then Lord Chancellor] perſecuted him both by land and ſea, promiſing great rewards to thoſe that could bring him anie news of him: *Frith*, to avoid this ſtorm, changed place, and aparrel often, yet at laſt hee was traiterouſly apprehended, and ſent to the Tower, where hee had manie conflicts with the Biſhops, but eſpecially in writing, with S^r *Thomas Moor:* and in his diſputations hee uſed ſuch ſtrength of Reaſon, and evidence of Scripture that at laſt hee

Manifold Afflictions.

Popiſh malice.

hee converted *Raſtal* to his part, who was *Moor's* ſon-in-law: yet after all theſe private diſputations hee was brought before the Biſhops, and having witneſſed there a good confeſſion, they proceeded to his condemnation: and ſo delivered him over to the Major, and Sheriffs of *London* to bee burned: when hee came into *Smithfield* where hee was to ſuffer, hee ſhewed much conſtancie, and courage: and beeing tied to the ſtake, and the fire kindled, hee willingly embraced the ſame: the winde blowing away the flame, made his death ſomwhat the longer: but (through God's grace) hee bore it with ſuch patience even as though hee felt no pain in that long torment, and ſo at laſt quietly reſigned up his his ſpirit unto God, *Anno Chriſti* 1531. Whil'ſt M^r *Frith* was beyond the ſeas, hee much holp M^r *Tindal* in the Tranſlation of the New Teſtament.

Converſion.

Conſtancie.

Patience.

God's mercie.

The Life of Thomas Bilney, *who died* A^no Chriſti 1531.

THomas *Bilney* was born in *England*, and brought up at the Univerſitie of *Cambridg*, where hee profited exceedingly in all the Liberal Sciences, was choſen Fellow of *Trinitie-Hall*, and commenſed Batchelor of both Laws; but, betaking himſelf to the ſtudie of Divinitie, hee was wonderfully enflamed with the love of true Religion, and godlineſs; hee was requeſted to preach at a poor Cure belonging to that Hall; hee converted manie of his fellows to the knowledg of the Goſpel, and amongſt others, *Hugh Latimer* who was Croſs-keeper at *Cambridg*, carrying of

Converſion.

of it before the Proceſſion : *Bilney* afterwards forſaking the Univerſitie, went into manie places teaching, and preaching every where, and ſharply reproving the pomp, pride, and inſolencie of the Clergie : whereupon Cardinal *Wolſey* cauſed him to bee apprehended *Anno Chriſti* 1527, and to bee examined before him: and ſundrie Articles to bee drawn up againſt him, turning him over to *Tonſtal* Biſhop of *London*, who, after examination of witneſſes againſt him, urged him to recant, but hee ſtiffly refuſed three ſeveral daies, yet at laſt through infirmitie, rather then by conviction, hee was drawn to abjure, and ſubmit himſelf, *Anno Chriſti* 1529: after which hee fell into ſuch terrors of conſcience, that hee was near the point of utter deſpair, and returning to *Cambridg*, hee continued under ſuch terrors, that his friends were fain to bee with him night and daie, endeavoring to comfort him, but all in vain; this continued a whole year: hee was in ſuch anguiſh that nothing did him good, neither eating, nor drinking, *&c.* yea hee thought that all the Word of God was againſt him, and founded his condemnation: but *An. Chriſti* 1531, hee began, through God's mercie, to feel ſom comfort, beeing reſolved to laie down his life for that truth which before hee had renounced, whereupon, taking his leav of his friends, hee went into *Norfolk*, preaching firſt in private to confirm the brethren, afterwards in the fields, confeſſing his fact, and intreating all to beware by him, and never to truſt to their fleſhlie friends in the cauſ of Religion: at *Norwich* hee was apprehended, and by the Biſhop caſt into priſon: whither D^r *Cole*, and D^r *Stoaks* were ſent

Popiſh malice.

Humane infirmitie.

The danger of Apoſtacie.

Great comfort after great troubles.

ſent to diſpute with him, but *Bilney's* Doctrine, and good life ſo prevailed with *Cole*, that hee was ſomwhat reclaimed, and brought to favor the Goſpel. Prevalencie of the truth.

During his impriſonment they uſed manie means to have withdrawn him from his ſtedfaſtneſs, which not prevailing, hee was condemned to death: the daie before his execution, ſom friends finding him eating heartily, with much cheerfulneſs, and a quiet minde, ſaid, that they were glad to ſee him at that time ſo heartily to refreſh himſelf: *O, ſaid hee, I imitate thoſe who having a ruinous houſ to dwel in, yet beſtow coſt, as long as they may, to hold it up:* Diſcourſing further with them for their edification, ſom put him in minde of the heat of the fire, yet told him withal that the comforts of God's ſpirit ſhould cool it to his everlaſting refreſhing: whereupon hee putting his finger into the flame of the candle (as alſo hee did at diverſ other times) I feel (ſaid hee) by experience that fire is hot, yet I am perſuaded by God's holie Word, and by the experience of ſom ſpoken of in it, that in the flame they felt no heat, and in the fire no conſumption: and I believ, that though the ſtubble of my bodie bee waſted, yet my ſoul ſhal bee purged thereby; and after ſhort pain, will bee joie unſpeakable, allegeing that text *Iſai.* 43.1,2. The next morning, the officers fetching him to execution, a certain friend intreated him to bee conſtant, and to take his death patiently: to whom hee ſaid, *I am ſailing with the mariner through a boiſterous ſea, but ſhortly ſhal bee in the haven,* &c. *help mee with your praiers:* by the waie as hee went, hee gave much Alms, and at Conſtancie. Courage. Faith. Charitie.

at the place of execution hee ſpake to the people confeſſing his Faith, by rehearſing the Articles of the Creed: and afterwards praied privately with earneſt elevation of his eies, and hands to heaven: beeing tied to the ſtake, the Friers deſired him to declare his charitie to them, by aſſuring the people that they were not the cauſſers of his death: for ſaid they, they think that wee have procured it and thereupon will withdraw their charitable alms from us: whereupon hee ſaid, *I praie you good people bee never the worſe to theſe men for my ſake, for they were not the Autors of my death:* the fire beeing kindled, the winde drove away the flame from him, ſo that hee was the longer a burning, holding up his hands crying ſomtimes *Jeſus*, ſomtimes *Credo*, and ſo at laſt yielded up his ſpirit unto God *An. Chriſti* 1531.

Patience.



WILLIAM TINDALL

The Life of William Tindal, *who died* Anno Christi 1536.

William Tindal was born about the borders of *Wales*, and brought up from a childe in the Universitie of *Oxford*, where hee grew up, and encreased in the knowledg of the Tongues, and the Liberal Arts, but especially in the Scriptures, whereunto his minde was singularly addicted: insomuch as beeing in *Magdalen-Hall*, hee read privately to som Fellows, and Students som parts of Divinitie, instruct-

ing them in the knowledg, and truth of the Scriptures: his life alſo was ſo blameleſs, that hee acquired much love, and eſteem thereby: After hee had profited exceeedingly, and taken his degrees there, hee removed to *Cambridg*, and beeing well ripened in the knowledg of God's Word, hee went to live with one Mr *Welch* in *Gloceſterſhire*, where hee was Tutor to his children: and manie Abbats, and Doctors reſorting thither, Mr *Tindal* diſcourſing with them of *Luther, Eraſmus, &c.* ſhewed them plainly his judgment in Religion, proving the ſame by the Word of God, and confuting their errors; which cauſed them to bear a ſecret grudg in their hearts againſt him: and afterwards they took occaſion to rail, and rage againſt him, charging him with Hereſie, and accuſing him to the Biſhop, and Chancellor, whereupon the Chancellor appointed thoſe Prieſts, and Mr *Tindal* alſo to appear before him, and Mr *Tindal* ſuſpecting the matter, as hee went, praied heartily unto God to give him ſtrength to ſtand faſt to the truth: when hee came, the Chancellor threatned him grievouſly, reviling, and rating of him, as though hee had been a Dog, accuſing him of manie things whereof no proof could bee brought, and ſo diſmiſſed him for the preſent: not long after Mr *Tindal* happening into the companie of one that was eſteemed a learned Doctor, in diſputing with him, hee drave him to that iſſue, that the Doctor burſt out into theſe blaſphemous words, *Wee had better bee without God's Laws, then the Pope's.* Mr *Tindal* hearing this, full of godlie zeal, replied, *I defie the Pope and all his Laws, and if God ſpare mee life, ere manie years, I will cauſ a boie*

Popiſh malice.

Praier.

Blaſphemie

Zeal.

boie that drive's the plough to know more of the Scriptures then you do. The rage of the Prieſts encreaſing, Maſter *Tindal* told M^r *Welch*, that hee well perceived that hee could ſtaie there no longer with ſafetie, and that his ſtaie might bee prejudicial to that familie alſo, and therefore with his good leav, hee departed and went to *London*, where hee preached a while, as hee had don in the Countrie before: and then hearing a great commendation of *Cuthbert Tonſtal* Biſhop of *London*, hee endeavored to get into his ſervice, but the Lord ſaw that it was not good for him, and therefore hee found little favor in the Biſhop's ſight: remaining thus in *London* about the ſpace of a year, and beeing deſirous, for the good of his Countrie, to tranſlate the New Teſtament into Engliſh, hee found that there was no place for him to do it in *England*, and therefore beeing aſſiſted by M^r *Humphrie Munmoth*, and other good men, hee left the land, and went into *Germanie*, and there ſet upon that work: tranſlating the New Teſtament *Anno Chriſti* 1527, and then ſetting upon the Old, hee finiſhed the five books of *Moſes*, with ſundrie moſt learned, and godlie Prologues prefixed before every one of them: the like alſo hee did upon the New Teſtament: beſides diverſ other godlie Treatiſes which hee wrote there; which beeing publiſhed, and ſent over into *England*, became exceeding profitable to the whole Engliſh Nation. At his firſt going over into *Germanie*, hee went into *Saxonie*, and had much conference with *Luther*, and other learned men in thoſe quarters, and then returning into the *Netherlands*, made his greateſt aboad at *Antwerp*:

Firſt Bible tranſlated.

when hee had finiſhed his tranſlation of *Deuteronomie*, minding to print it at *Hamborough*, hee ſailed thitherward, but by the waie upon the coaſt of *Holland* hee ſuffered ſhipwrack, by which hee loſt all his books, and writings, and ſo was compelled to begin all again to his great hinderance and doubling of his labors: yet afterwards hee went in another ſhip to *Hamborough*, where hee met with M^r *Coverdal*, who aſſiſted him in the tranſlation of the five books of *Moſes*, the ſweating ſickneſs beeing in that town all the while, which was *Anno Chriſti* 1529: and during their imploiment in that work, they were enterteined by a religious widow, Miſtreſs *Margaret Van Emerſon*: when his Engliſh Teſtament came abroad, Satan's, and the Pope's inſtruments raged exceedingly, ſom ſaying that there were a thouſand Hereſies in it: others, that it was impoſſible to tranſlate the Scriptures into Engliſh: others, that it was not lawful for the Lay-people to have it in their own language, *&c.* and at laſt the Biſhops, and Prieſts procured of King *Henrie* the 8^th a Proclamation prohibiting the buying or reading of it: yet not ſatiſfied herewith, they ſuborned one *Henrie Philips* to go over to *Antwerp* to betraie him: who, when hee came thither, inſinuated himſelf into M^r *Tindal's* companie, and pretended great friendſhip to him: and having learned where his aboad was, hee went to *Bruxels*, and there prevailed ſo far, that hee brought with him the Emperor's Atturnie to *Antwerp*, and pretending to viſit M^r *Tindal*, hee betraied him to two Catchpoles, which preſently carried him to the Atturnie: who, after examination, ſent him to priſon

Great afflictions

Charitie.

Popiſh lies.

A *Judas*.

priſon in the Caſtle of *Filford*, 18. miles of, and ſeized upon all his writings, and what elſ hee had at his lodging: the Engliſh Merchants at *Antwerp*, who loved *Tindal* very well, did what they could to procure his releaſ, alſo Letters were ſent by the Lord *Cromwell*, and others out of *England* in his behalf: but *Philips* ſo beſtirred himſelf, that all their endeavours came to nothing: and *Tindal* was at laſt brought to his anſwer, and after much reaſoning, although hee deſerved not death, yet they condemned him to die: and beeing brought forth to the place of execution, whil'ſt hee was tying to the ſtake, hee cried with a fervent and loud voice, *Lord open the King of England's eies.* And ſo hee was firſt ſtrangled by the hangman, and then burn't, *An. Chriſti* 1536. The power of his Doctrine, and the ſinceritie of his life was ſuch, that during his impriſonment (which was about a year, and an half) hee converted his keeper, and his daughter, and ſom others of his houſhold: and *Philips* that betraied him, long enjoied not the price of innocent blood, but by God's juſt judgment hee was devoured by lice.

A juſt judgment.

The

The Life of Urbanus Regius, *who died* Anº Christi 1541.

URbanus *Regius* was born in *Arga longa*, in the territories of Count *Montfort*, of honeſt parents, who bred him up in learning, and from ſchool, ſent him to *Friburg*, where hee lived with *Zaſius* an excellent Lawyer, who loved him dearly for his diligence, and induſtrie: from thence hee went to *Baſil*, to ſtudie other Arts, and from thence to *Ingolſtad*, where, after a while, hee read privately to diverſ Noble-men's-ſons, whoſe parents deſired him to furniſh their children with books, and all other neceſſaries, for which they would take care to paie him again quarterly: but when hee had run into debt for them, they neglected to return their monie, which cauſed him to think of departing, and having an opportunitie, hee liſted himſelf a ſouldier under a Captain that went againſt the Turks, leaving his books, and other furniture, to bee divided amongſt the Creditors: beeing now amongſt the ſouldiers, it happened that *John Eccius* (who was Governor of the Univerſitie) coming forth to ſee the ſouldiers, hee eſpied *Regius* amongſt them, and enquiring the cauſ of his ſo ſudden a change, hee told them how thoſe Noble-men had ſerved him, whereupon *Eccius* got him releaſed from his Captain, and by his autoritie procured the Debts to bee paid by the parents of thoſe youths, which had been with him; whereupon hee returned to his ſtudies again, wherein, hee growing famous for his wit, and learning, *Maximilian* the

the Emperor passing through *Ingolstade*, made him his Laureat-Poet, and Orator: afterwards hee was made a Professor in that Universitie: Then hee fell hard to the studie of Divinitie, and a while after, the controversie growing hot between *Luther*, and *Eccius*, *Rhegius* favoring *Luther*'s doctrine, becaus hee would not offend *Eccius*, to whom hee was manie waies bound, hee left *Ingolstade*, and went to *Augusta*, and there, at the importunitie of the Magistrates, and Citizens, hee undertook the Government of the Church, and beeing offended at the gross Idolatrie of the Papists, hee joined with *Luher*, and preached against the same: and having written to *Zuinglius* to know his judgment about the Sacrament, and Original Sin, hee received such satisfaction, that hee joined in opinion with him about the same. At that time the *Anabaptists* crept into *Augusta*, and held private conventicles to the disturbance of the publick peace, for which the Magistrates imprisoned the chiefest of them, and afterwards for their obstinacie banished them. *Rhegius* preaching against Purgatorie, and Indulgences, the malice and crueltie of the Papists prevailed at length to the driving of him out of that Citie: but after a while, by the earnest praier of the Citizens, hee was called back again to his former Charge, where also hee married a wife, by whom hee had thirteen children: *Eccius* also came thither, and sought by all means to turn him from the truth, but in vain: hee sent also *Faber* and *Cochlæus* with flatteries, and large promises; who prevailed as little as the others.

Auspurg.

Anabaptists.

Popish malice.

Constancie

Anno Christi 1530, when the *Diet* was held at *Augusta*

guſta for quieting of the controverſies about Religion, the Duke of *Brunſwick* coming thither, by importunitie prevailed with *Regius* to go to *Luneburg* in his countrie, to take care of the Church there: in which journie at *Goburg* hee met with *Luther*, and ſpent a whole daie in familiar conference with him, about matters of great moment, of which himſelf write's, That hee never had a more comfortable daie in his life. *Erneſtus* Duke of *Brunſwick* loved him dearly, and eſteemed him as his father; inſomuch as when the Citie of *Auguſta* ſent to the Duke, deſiring him to return *Regius* to them again, hee anſwered, That hee would as ſoon part with his eies as with him: and preſently after hee made him Biſhop, and over-ſeer of all the Churches in his Countrie, with an ample ſalarie for the ſame: Afterwards going with his Prince to a meeting at *Haganaw*, hee fell ſick by the waie, and within few daies, with much cheerfulneſs yielded up his ſoul into the hands of God, *Anno Chriſti* 1541: hee often deſired of God that hee might die a ſudden and eaſie death, wherein God anſwered his deſires. Hee was of an excellent wit, holie of life, and painful in the work of the Lord.

Comfortable conference.

Love unfeigned.

The Life of Caraloſtadius, *who died* Anno Chriſti 1541.

ANdreas *Bodenſtein Caraloſtadius* was born in *France*, in a town called *Caraloſtadium*, by which hee received his name: hee was brought up at ſchool there, whence afterwards hee went to *Rome*, and having

ving ſpent ſomtime in the ſtudie of Divinitie, hee went thence to *Wittenberg*, where hee commenſed Doctor in Divinitie, and was a publick Profeſſor *Anno Chriſti* 1512: afterwards hee became an earneſt aſſertor of *Luther*'s doctrine, and a defendor of it againſt *Eccius*, both by diſputation and writing: at the time of *Luther*'s beeing in his *Pathmos*, *Caraloſtadius* obteined of the Elector the aboliſhing of private Maſs, Auricular confeſſion, Images, &c. at *Wittenberg*; which *Luther* beeing offended at, returned preſently thither, and preached eagerly againſt that alteration, whereupon *Caraloſtadius* wrote in juſtification of it, which was the firſt begining of greater differences betwixt them about the Sacrament, whereupon hee left *Wittenberg* 1524, and went to *Orlamund*, beeing called to a Paſtoral charge there: but after a while hee was called back to his place in *Wittenberg*; yet before hee went, *Luther* beeing ſent by the Elector to *Jene*, and *Orlamund*, in a Sermon where *Caraloſtadius* was preſent, hee inveighed bitterly againſt the *Anabaptiſts*, and ſaid withall, That the ſame ſpirit reigned in the Image haters, & Sacramentaries; whereupon *Caraloſtadius*, being much offended, went to his lodging to conferwith him about it: afterwards *Luther* coming to *Orlamund* went not to ſalute *Caraloſtadius*, but in his Sermon quarrelled with their aboliſhing of Idols: and ſhortly after hee procured the Elector to baniſh *Caraloſtadius*; whereof *Caraloſtadius* afterwards complained in a letter to his people in *Wittenberg*, that unheard, and unconvicted hee was baniſhed by *Luther*'s procurement: from thence hee went to *Baſil*, where hee printed ſom

Luther's infirmities.

books that hee had written about the Lord's Supper, for which the Magiſtrates (beeing offended with the noveltie of the Doctrine) caſt the Printers into priſon, and the Senate of *Tigurine* forbad their people to read thoſe books: but *Zuinglius* in his Sermon exhorted them firſt to read, and then to paſs judgment on them, ſaying, That *Caraloſtadius* knew the truth, but had not well expreſſed it: afterwards *Caraloſtadius* wandring up and down in upper *Germanie*, when the ſedition of the booriſh *Anabaptiſts* brake out, (unto which they were ſtirred up by *Muncer*, and for which manie of them were brought to puniſhment) *Caraloſtadius* alſo eſcaped verie narrowly, beeing let down in a basket, over the walls of *Rottenburg*: and beeing in great ſtreits hee wrote to *Luther*, and purged himſelf from having anie hand in thoſe uproars, entreating him to print his book, and undertake his defence, which alſo *Luther* did, deſiring the Magiſtrates that hee might bee brought to his juſt trial, before hee was condemned: *Caraloſtadius* wrote again to him a Letter, wherein hee ſaid, That for his opinion about the Sacrament, hee rather propoſed it for diſputation ſake, then that hee poſitively affirmed anie thing, which manie imputed to him for levitie: but *Luther* thereupon procured his return into *Saxonie*: yet hee finding little content there, went to *Tigurine*, and taught in that place till the death of *Zuinglius*, and then hee went to *Baſil*, where hee taught ten years, and *An.* 1541 hee died there of the plague, and was very honorably buried.

Great afflictions.

The

The Life of Capito, who died Anno Christi 1541.

Wolfgangus Fabricius Capito was born at *Hagenaw* in *Alsatia*: his Father was of the Senatorian rank, who bred him in learning, and sent him to *Basil*, where hee studied Physick, and proceeded Doctor of it: after his Father's death, hee studied Divinitie *Anno Christi* 1504; and under *Zasias* (a great Lawyer) hee studied Law also, and proceeded Doctor of it: Hee was a great lover, and admirer of godlie Ministers: at *Heidleberg* hee grew into acquaintance with *Oecolampadius*, and there was a near tie of friendship betwixt them all their lives: after with him also hee studied Hebrew, and became a Preacher, first in *Spire*, and thence was called to *Basil*: from thence hee was sent for by the *Elector Palatine*, who made him his Preacher, and Counselor, and sent him of diverse Embassies: also by *Charls* the 5th hee was made of the order of Knights: from *Mentz* hee followed *Bucer* to *Argentine*, where hee was called to a Pastoral charge: hee was a very prudent, and eloquent man, a good Hebrician, and studious of Peace: concerning the Sacrament hee said, *Mittendas esse contentiones, & cogitandum de usu ipsius cœnæ: & fidem nostram pane, & vino Domini, per memoriam carnis, & sanguinis illius, pascendam.* *Anno* 1525. beeing called into his own countrie, hee preached and administred the Lord's Supper to his own citizens, and Baptized without the Popish Cerimonies; hee was present and disputed at *Berne* against the

Love unfeigned.

Peace.

the Popiſh Maſs, &c. Hee was vvith others choſen by the Proteſtants to go to the *Diet* at *Ratisbone* for the ſetling of Religion, and returning home, in a great, and general infection hee died of the Plague *An. Chriſti* 1541: of his Age 63.



LEO JVDÆ.

The Life of Leo Judæ, *who died* Anno Chriſti 1542.

LEO *Judæ* was born *Anno Chriſti* 1482: brought up at School, and from thence ſent to *Baſil*, where

where hee joined in ſtudie with *Zuinglius*, was an hearer of D^r *Wittenbaſh*, by whom hee was inſtructed in the knowledg of the Goſpel: there alſo hee was made a Deacon, and from thence hee was called into *Helvetia*; where hee ſet himſelf to the ſtudie of the Oriental Tongues, and to read the Fathers, eſpecially *Hierom*, and *Auguſtine*; as alſo hee read diligently the books of *Luther*, *Eraſmus*, and *Capito*: at length beeing called to a Paſtoral charge at *Tigure*, hee oppoſed the Popiſh doctrine, and Cerimonies, both in the Pulpit and Preſs: there hee continued eighteen years, and ſpent much of it in expounding the Old Teſtament out of the *Hebrew*, wherein (beeing grown very skilful) hee ſet upon (at the importunitie of his brethren of the Miniſtrie) the tranſlation of the Old Teſtament out of the *Hebrew*, wherein alſo hee was much holpen by the induſtrie of other learned men: but this work proving very great, hee was ſo waſted with labor, and old age that hee died before hee finiſhed it, *Anno Chriſti* 1542, and of his Age 60: leaving undon *Job*, the fortie laſt *Pſalms*, *Proverbs*, *Eccleſiaſtes*, *Canticles*, and the eight laſt Chapters of *Ezekiel*, which hee commended to *Theodore Bibliander* to finiſh, who accordingly did it: and hee left all to *Conradus Pellican* to peruſe, and put to the Preſs, which hee carefully performed.

Bible tranſlated.

Four daies before his death, ſending for the Paſtors, and Profeſſors of *Tigure*, hee made before them a Confeſſion of his Faith, concerning God, the Scriptures, the Perſon and Office of Christ, concluding, *Huic Jeſu Chriſto Domino, & liberatori meo*, &c. *To this my Lord and Savior Jeſus Chriſt, my hope*,

hope, and my salvation, I wholly offer up my soul, and bodie; I cast my self wholly upon his mercie, and grace, &c.

The Life of Myconius, *who died* Anno Christi 1546.

FRidericus *Myconius* was born in *Franconia*, of religious parents, and bred up at School till hee was thirteen years old, and then hee was sent to *Annæberg*, where hee studied till hee was twentie, and then entred into a *Monasterie* there, without the knowledg of his parents: the first night after his entrie, hee had a dream, which proved prophetical. In that place hee read the School-men, and *Augustine's* Works. Hee read also at meal-times the Bible with *Lyra's* notes on it, which hee did seven years together, with so much exactness, that hee had it almost by heart: but despairing of atteining to learning, hee left his studies, and fell to Mechanical Arts: About which time *Tecelius* brought his Indulgences into *Germanie*, boasting of the virtue of them, and exhorting all as they loved their own, and their dead friend's salvation that they should buie them, *&c.* *Myconius* had been taught by his father, the Lord's Praier, the Creed, the Decalogue, and to praie often: and that the blood of Christ onely could cleans us from sin: and that pardon of sin and eternal life could not bee bought with monie, &c. which caussed him to bee much troubled whether hee should believ his father or the Priests; but understanding that there was a claus in the Indulgences that

Scripture.

that they ſhould bee given freely to the poor: hee went to *Tecelius*, entreated him to give him one, for hee was a poor ſinner, and one that needed a free remiſſion of his ſins, and a participation of the merits of Chriſt: *Tecelius* admired that hee could ſpeak Latine ſo well (which few Prieſts could do in thoſe daies) and therefore hee adviſed with his Colleagues, who perſuaded him to give *Myconius* one: but after much debate, hee returned him anſwer, That the Pope wanted monie, without which hee could not part with an Indulgence: *Myconius* urged the aforenamed clauſ in the Indulgences: whereupon *Tecelius* his Colleagues preſſed again that hee might have one given him, pleading his learning, ingenuitie, povertie, &c. and that it would bee a diſhonor both to God and the Pope to denie him one: but ſtill *Tecelius* refuſed: whereupon ſom of them whiſpered *Myconius* in the ear to give a little monie, which hee refuſed to do, and they fearing the event, one of them profered to give him ſom to buie one with, which hee ſtill refuſed, ſaying, That if hee pleaſed hee could ſell a book to buie one, but hee deſired one for God's ſake, which if they denied him, hee wiſhed them to conſider how they could anſwer it to God, &c. but prevailing nothing, hee went away rejoicing, that there was yet a God in heaven to pardon ſinners freely, &c. according to that promiſe, *As I live (ſaith the Lord) I deſire not the death of a ſinner, &c.* Not long after hee entred into Orders; and read privately *Luther's* books, which the other Friars took very hainouſly, and threatned him for it. From thence hee was called to bee a Preacher at *Vinaria*, where at firſt

Wretched Covetouſneſs.

hee mixed ſom Popiſh errors with the truth, but by the illumination of God's Spirit, and by his reading *Luther*, hee at laſt began to preach againſt Poperie, and to hold forth the truth clearly; which ſpread ſo wiftly, not onely through *Saxonie*, but through all countries, as if the Angels had been the carriers of it. Afterwards hee was called to *Gotha* to teach and govern the *Thuringian* Churches, where hee lived with his Collegues twentie years in much peace, and concord; of which himſelf ſaith, *Cucurrimus, certavimus, laboravimus, pugnavimus, vicimus, & viximus ſemper coniunctiſſimè, &c.* In the tumult of the Boores hee took much pains to pacifie their mindes, and to keep them quiet: Yea, hee ſo quieted with an Oration ſom that were pulling down ſom Noble-men's houſes, that they went away in peace: that year alſo hee married a wife, by whom, through God's bleſſing, hee had a numerous poſteritie. Hee accompanied the Elector of *Saxonie*, in manie of his journies into the *Low-Countries*, and other places, where hee preached the Goſpel ſincerely, though ſomtimes to the hazard of his life. About this time *Henrie* the 8th King of *England*, fell out with the Pope, for not divorcing of him from his wife *Katharine* of *Spain*, ſiſter to *Charls* the 5th, by reaſon of whoſe greatneſs the Pope durſt not do it: whereupon the King of *England* ſent over to the *Germane* Princes (eſpecially to the Duke of *Saxonie*) to confederate againſt the Pope, and to join with them in an agreement about Religion; upon which occaſion *Myconius* was ſent over into *England*, partly about matters of Religion, but eſpecially about a match between

The Goſpel's ſwift progreſs.

Love unfeigned.

between *Henrie* the eighth, and *Ann, of Cleve:* but coming thither, hee discovered the King's hypocrisie about Religion, not onely by the six Articles about that time established, but also by his imprisoning of *Latimer,* and cutting off the Lord *Cromwell*'s head, and burning of M^r *Barnes,* &c. and by his seizing upon all the Abbey-lands: whereupon hee left *England,* and beeing com home, hee was called by *Henrie* of *Saxonie* to visit and reform the Churches of *Misnia,* together with *Luther, Jonas, Crucigerus, &c.* which fell out upon this occasion: *George* Duke of *Saxonie,* lying on his death-bed, sent to his brother *Henrie* (all his own sons beeing dead before) desiring him, that succeeding him, hee should innovate nothing in Religion, and withall promised him golden mountains by his Ambassadors if hee would assent thereto: to whom *Henrie* answered, *Thus Embassie of yours is just like to the Divel's dealing with Christ, when hee promised him all the world if hee would fall down and worship him: but for my own part I am resolved not to depart from the Truth which God hath reveal'd unto mee:* but before the return of the Ambassadour. Duke *George* was dead: whereupon this *Henrie* (notwithstanding all the opposition of the Papists) made this Reformation in the Churches: which work beeing finished, *Myconius* visited all the Churches in *Thuringia,* and with the help of *Melanæthon,* and som other, hee provided them Pastors and Schoolmasters, and procured stipends to bee setled upon them for their mainteinence.

An heroical resolution.

Anno Christi 1541 hee fell into a Consumtion, whereof hee wrote to *Luther, That hee was sick not to*

Luther's praier for *Myconius.*

death, but to life : which interpretation of the text pleased *Luther* excellently well, unto whom hee wrote back : *I praie Christ our Lord, our salvation, our health,* &c. *that I may not live to see thee, and som others of our Colleagues to die, and go to heaven, and to leav mee here amongst the Divels alone, I praie God that I may first lay down this drie, exhausted, and unprofitable tabernacle : farewel, and God forbid that I should hear of thy death whil'st I live : Sed te superstitem faciat mihi Deus : hoc peto, & volo, & fiat voluntas mea, Amen; quia hæc voluntas gloriam nominis Dei, certè non meam voluptatem, nec copiam quærit* A while after *Myconius* recovered according to this praier, though his disease seemed to bee desperate, and out-lived it six years : even till after *Luther's* death; whereupon *Justus Jonas,* speaking of *Luther,* saith of him, *Iste vir potuit quod voluit, That man could have of God what hee pleased.* A little before *Myconius*'s his death, hee wrote an excellent Epistle to *Joan. Friderick* Elector of *Saxonie,* wherein hee praiseth God for raising up three successively in that Familie, *viz. Friderick, John,* and *John Friderick,* to undertake the patronage of *Luther,* &c. Hee was a man of singular pietie, of solid learning, of a dextrous judgment, of a burning zeal, and of admirable candor, and gravitie. Hee died of a relaps into his former disease, *Anno Christi* 1546 : and of his Age 55.

A Prophetical praier.

Power of Praier.

The Life of John Diazius, *who died* Anº Christi 1546.

John Diazius was born in *Spain,* and brought up at School; afterwards hee went to *Paris* to studie the

the Arts, where hee continued thirteen years; but it pleased God that whil'st hee read ouer the holie Scriptures, and som of *Luther's* books, and other Protestant Divines, hee began to see and abominate the errors of Poperie: and therefore to further himself in the knowledg, and studie of the Truth, hee went to *Geneva,* where hee spake with *Calvin,* and was very dear unto him: From thence hee went to *Argentine,* where *Martin Bucer* observing his learning, pietie, and diligence in his studie, obteined of the Senate that hee should bee joined with him to go to the Disputation at *Katisbone:* and when hee came thither hee went to *Peter Malvenda,* a Spaniard, the Pope's Agent in *Germanie,* who when hee knew that hee came in the companie of *Bucer,* and the other Protestant Divines, hee was much astonished, and admired how hee was so much changed from that which hee knew him to bee at *Paris:* and withall hee fretted exceedingly that they had gotten a Spaniard amongst them, presuming that they would triumph more in him then in manie *Germans:* whereupon hee left no means untried to draw him back again to the Church of *Rome:* Constantie
somtimes making large profers, and promises to him, other-somtimes threatning severe punishments, and mixing both with earnest entreaties: but when by no means hee could prevail to divert him from the Truth, hee sent for his brother *Alphonsus Diazius* one of the Pope's Lawiers, from *Rome,* who, hearing that his brother was turned Protestant, came speedily into *Germanie,* bringing a notorious cut-throat with him, resolving either to divert or destroie him: when

hee came to *Ratisbone*, *Diazius* was departed to *Neoberg* about the printing of *Bucer*'s book: which *Alphonsus* hearing of, followed him thither; where, after long debating of matters of Religion between the two brethren, *Alphonsus* seeing the heart of his brother *John* to bee so costantly planted on the sure rock of God's Truth, that by no wise hee could bee persuaded to return to Poperie: hee feigned himself friendly to take his leav of him and so to depart: but shortly after hee returned again with this ruffianlie murtherer, and by the waie they bought an hatchet of a Carpenter: and *Alphonsus* sending this man disguised with letters to his brother, hee himself following after, as *John Diazius* was reading the letters, this bloodie murtherer cleft his head with the hatchet, and taking horse they both rode away, *Anno Christi* 1546; and this inhumane *Cain* was highly commended by the Papists for it. But the Lord would not suffer such an unnatural villanie to go unpunished, for not long after, hee was so dogged, and haunted by the Furies of his own Conscience, that beeing at *Trent*, when the Council was held there, hee hanged himself about the neck of his own mule.

Another *Cain*.



GASPER CRVCIGER

The Life of Cruciger, *who died* Anno Christi 1548.

CAspar *Cruciger* was born at *Lipsich* in *Misnia*, *An.* 1504, of religious parents who carefully brought him up in the knowledg of God, and in learnning. He was melancholie by nature, and of a retired disposition: much in meditation, and of few words: beeing principled in the in Latine, hee learned Greek, and profited much therein, and so went to the Universitie

tie of *Wittenberg*, that having ſtudied Divinitie there, hee might bee the more uſeful to the Church: hee ſtudied alſo the Hebrew tongue, and grew very exquiſite therein: from thence hee was called to govern the School at *Magdeburg*, where hee taught with much profit, and applauſ to *Anno Chriſti* 1527: and then beeing called back to *Wittenberg*, hee preached, and expounded the Scriptures with ſo much dexteritie, that hee was graced with the degree of a Doctor; in that Univerſitie hee ſtudied and practiſed Phyſick alſo. Hee was very helpful to *Luther* in his Tranſlation of the Bible- Hee wrote ſo ſwiftly, that hee was choſen Scribe at the diſputation at *Worms*, and yet withall ſuggeſted to *Melanchthon* manie things for anſwer to *Eccius* his ſubtilties, inſomuch that *Glanvel* (who ſupplied the Emperor's room) ſaid of him, That the *Lutherans* had a Scribe that was more learned then all the *Pontificians*. Hee alwaies oppoſed the Anabaptiſtical errors, and was very careful to preſerv the Truth from corruptions: hee alwaies hated new, and ambiguous expreſſions, which often cauſſed much troubled in the Church: hee often contemplated the foot-ſteps of God in Nature, ſaying with *Paul*, That God was ſo near unto us, that hee might bee almoſt felt with our hands. Hee ſtudied the Mathematicks in his later time, and grew ſo skilful therein that few excelled him: hee was excellent alſo in the Opticks: but with his exceſſive pains, and inceſſant ſtudies night, and daie, hee contracted to himſelf a mortal diſeaſ, whereby hee waſted away, and yet his intellectuals decaied not: hee laie ſick for above three moneths, all which time hee

hee gave forth clear, and notable demonſtrations of his Faith, Patience, and Pietie: hee called up his two young daughters, and cauſſed them to repete their praiers before him, and then himſelf praied with great fervencie for himſelf, the Church, and thoſe his Orphans, concluding, *Invoco te quanquam languidâ & imbecillâ fide, ſed fide tamen credo promiſſioni tuæ, quam ſanguine tuo, & reſurrectione obſignâſti, &c.* I call upon thee with a weak, yet with a true Faith I believ thy promiſes which thou haſt ſealed to mee with thy blood, and reſurrection, &c. In his ſickneſs hee intermitted not his ſtudies, for during the ſame, hee turned into Latine *Luther*'s books concerning the laſt words of *David:* hee read the Pſalms, and other Autors: his ordinarie diſcourſ with his friends was about the principles of Religion; the admirable government of the Church; Immortalitie, and our ſweet Communion in Heaven. Upon the 6th of *November* there was a great *Chaſm,* or opening in the heavens, and in ſom places fire fell to the earth, and flew up into the aër again: this *Cruciger* ſaw, as hee laie in his bed in the night, and thereupon much bewailed the great commotions, and diſſipations in the Church, which hee foreſaw by this Prodigie: Hee ſpent the few daies which remained in praier, and repentance, and ſo quietly ended his daies *Nov.* 16. *An. Chriſti* 1548: and of his Age 45. Conſidering the mutabilitie of all earthlie things, hee uſed often to ſay

Praier of Faith.

A wonder.

Omnia prætereunt, præter amare Deum.

Beſides God's love nothing is ſure,
And that for ever doth endure.

The Life of Paulus Fagius, *who died* Anno Christi 1550.

PAulus *Fagius* was born in the *Palatinate*, *Anno Christi* 1504, of mean parents: at the age of eleven years his father sent him to *Heidleberg* to school, and at eighteen years old hee went to *Argentine*, where hee taught school for som years: and the studie of the Tongues begining about this time to bee in requeſt, hee applied himself thereto, and became familiar with the most eminent therein. *Anno Christi* 1527 having atteined som competent knowledg in the Languages, and other learning; beeing compelled by povertie, hee removed to *Isna*, where also hee taught school, and by his diligence, and virtuous carriage, hee approved himself to all: there also hee married a wife, and growing more famous, hee was called to the Ministrie, and to a Pastoral charge: but the studie of the Tongues flouriſhing most at *Argentine*, whither manie exiles reſorted for that end, hee returned thither again, and read Hebrew to som, with good ſucceſs. *Anno Christi* 1537 hee was recalled to *Isna* to a Pastoral charge, which hee discharged with good credit, for about five years; ſpending his ſpare-time in the studie of the Hebrew, wherein hee profited exceedingly, and by the help of *Peter Bufler*, who ſet up a Preſs, hee publiſhed som books for the publick good: and when hee was faln into want, the ſaid *Bufler* was very bountiful to him: But finding that place not so fit for his purpoſe, hee thought of changing his ſeat again. Whil'ſt hee

Povertie.

was

was at *Isna*, *An. Christi* 1541 a great Plague brake forth, which causſed manie (eſpecially the richer ſort) to leav the place, yet hee ſtaied all the while, and refuſed to go to none in their ſickneſs, yet was miraculouſly preſerved: Afterwards beeing ſent for to com to *Argentine*, the Senate of *Conſtance* deſired him for two years, which was granted; and after that for two years more: and at the end of *An. Chriſti* 1544 hee came to *Argentine*, and performed the office of a Miniſter there: where beeing famous for his preaching, hee was called by the Elector Palatine to *Heidleberg*, where hee read Divinitie everie other week: but a perſecution ariſing in *Germanie*, *Anno Chriſti* 1548, *Bucer* and *Fagius* were ſent for by *Cranmer* into *England*, where they arrived *Anno Chriſti* 1549: and by *Cranmer* they were ſet upon the Tranſlation of the Bible, with brief notes: *Fagius* undertook the Old Teſtament, and *Bucer* the New: but the work was hindred by the ſickneſs of them both, and the death of *Fagius*, who beeing taken with a Fever about the end of the Dog-daies, for change of aër was carried to *Cambridg*, where, upon the 13 of *Nov. An. Chr.* 1550 hee ended his daies joifully, and of his Age 45: yet not without the ſuſpicion of poiſon, and was there honorably buried: yet afterwards in Queen *Maries* time *An. Chr.* 1556, hee was condemned of Hereſie, his bones digg'd up and burn'd to aſhes.

A ſingular mercie,

Bible tranſlated.

Popiſh malice.



MARTIN BVCER

The Life of Martin Bucer, *who died* Anno Christi 1551.

Martin Bucer was born at *Seleſtade* in *Alſatia*, *An.Chr.*1491: beeing of an excellent wit, hee entred very young into the Monaſterie of the *Dominicans* there, and afterwards, by the conſent of the *Prior*, hee went to *Heidleberg* for the encreaſ of learning; and having gone through other Arts, hee ſtudied Divinitie, together with the Greek, and Hebrew Tongues:

Tongues: there hee met with, and read *Eraſmus*, and *Luther's* Works, whereupon hee began to diſ-reliſh Poperie, and for his excellent endowments was choſen by *Firderick Elector Palatine*, to bee his Chaplain, to whom hee preached; and *Luther* coming thither, hee conferred with him, who gave him an ample teſtimonie. Afterwards, going with his Prince into the *Low-countries*, hee preached freely again the ſins of the times, whereupon the Monks laie in wait to take awaie his life: but eſcaping thence, hee went to S^r *Francis Sickengen*, who ſheltered him from danger, (till the controverſies about Religion were determined) in his Caſtle at *Nanſtall*, and when *Luther* was ſent for to the *Diet* at *Worms*, hee went along with him, and after converſ, hee embraced, and defended his cauſ: and afterwards hee went to *Wittenberg*, and from thence to *Argentine*, where, with *Zellius* and *Hedio*, hee preached, and reformed the Churches. *Anno Chriſti* 1529, when a conference was appointed at *Marpurg*, between *Luther*, and *Zuinglius*, hee, with *Hedio*, went thither, and had much diſcourſ with them, wherein they agreed upon all points of Divinitie, except about the Sacrament of the Lord's Supper, and ſo parted friendly. The year following at *Auguſta*, hee diſputed with the Papiſts, and had a large teſtimonie for his learning, and modeſtie: hearing his adverſaries patiently, and anſwering them mildly, yet ſtrongly: hee took much pains to reconcile the difference between *Luther*, and *Zuinglius* about the Lord's Supper, fore-ſeeing the great miſchief that that difference would bring upon the Church. *Anno Chriſti* 1531 the Citizens of *Ulm* ſent for him

Popiſh malice.

A bleſſed peace-maker.

to Reform their Churches, where hee, with *Oecolampadius*, performed the truſt put in him with much prudence, and faithfulneſs. Hee was ſo ſtudious of peace, that ſom ſaid that hee complied too much with *Luther* in that Doctrine, againſt which hee had formerly, both preached, and written. Hee encouraged the Senate of *Argentine* to erect a School, in which himſelf taught. Hee was preſent at manie diſputations, and conferences, wherein hee carried himſelf with ſingular prudence: Hee was one of the Diſputants at *Ratisbone* againſt *Eccius*, and others of the Popiſh partie: in which hee grew acquainted with *John Gropper*, who, at his return, commended him ſo much to the Archbiſhop of *Collen* that hee ſent for *Bucer* to aſſiſt him in the Reformation of his Churches, yet afterwards that *Gropper* became a deadlie enemie to *Bucer*, and the honeſt Archbiſhop was firſt excommunicated by the Pope, and then thruſt out of his Government by the Emperor. *An. Chriſti* 1549 the Elector of *Brandenberg* ſent to *Argentine* for *Bucer*, and ſhewed him the *Interim*, requeſting him to peruſe, and ſubſcribe it, but finding ſundrie Popiſh points allowed in it, hee could neither bee won with large promiſes, nor ſevere threatnings to ſet his hand to it, and ſo with much difficultie, and danger hee returned to *Argentine*: again, a while after the perſecution growing hot in *Germanie*, *Bucer* was ſent for by *Cranmer* into *England*, whither, with *Fagius* hee went *An. Chriſti* 1569, and was imploied in tranſlating of the New Teſtament, as *Fagius* did the Old. In his publick Diſputations hee reconciled ſeeming Contradictions in Scripture with wonderfu]

Hermannus.

Conſtancie

ful admiration and applauſ: ſhortly after with the change of aër hee fell into a fit of ſickneſs, yet during the ſame hee intermitted not his labors, and would neither bee idle himſelf, nor ſuffer others that were about him; beeing a little recovered, hee Commenſed Doctor in Divinitie: but falling into a relapſ, hee emploied himſelf in heavenlie meditations, and praied God to keep *England* from thoſe ſins which had brought upon *Germanie* ſo much miſerie; and that that form of Diſcipline which hee had written to King *Edward* the 6th might bee here eſtabliſhed: and beeing admoniſhed to arm himſelf againſt the temptations of Satan, hee anſwered, *I am wholly Chriſt's, and the Divel hath nothing to do with mee, and God forbid that I ſhould not now have experience of the ſweet conſolations in Chriſt*; and ſo with ſweet, and heavenlie ejaculations hee reſigned up his ſpirit into the hands of God, at *Cambridg*, *An.* 1551, of his age 61; & had about 3000 perſons attending him to his grave. *An.* 1556, in Q. *Marie's* daies hee was condemned of Hereſie, his bodie digged up, and, together with his books, burn'd. Cardinal *Contarene* returning out of *Germanie* from the Diſputation at *Ratisbone* beeing asked his judgment of the *Germane* Divines, anſwered, *Habent Germani* Martin. Bucerum *qui eâ ubertate doctrinæ Theologicæ, & Philoſophicæ, eâ etiam in diſputando ſubtilitate, & felicitate eſt inſtructus: ut unus ille noſtris omnibus Doctoribus poſſit opponi:* They have amongſt others *Martin Bucer*, endowed with that excellencie of learning both in Theologie, and Philoſophie, and beſides of that ſubtiltie and happineſs in Diſputation, that hee onely may bee ſet againſt all our learned men.

Induſtrie.

God's mercie.

Popiſh malice.

The

The Life of Caſpar Hedio, *who died* Anno Chriſti 1552.

Caſpar Hedio was born at *Etling*, in the Marquiſat of *Baden*, of honeſt parents, and educated in learning at *Friburg*, where alſo he Commenſed Maſter of Arts; and from thence went to *Baſil*, where hee ſtudied Divinitie, and Commenſed Doctor: whence hee was called to preach in the chief Church at *Mentz*, but ſom, not liking ſuch plain preaching, and the Monks raiſing a perſecution againſt him, hee went thence to *Argentine*, *Anno Chriſti* 1523, where hee was a great aſſiſtent to *Capito*, and *Bucer* in reforming of Religion by the command of the Senate: there alſo hee married a wife *An. Chr.* 1533; and though the Papiſts raiſed a great perſecution in that Citie, yet hee preached boldly againſt Maſſes, Indulgences, Auricular Confeſſion, *&c.* and wrote againſt them alſo. *Anno Chriſti* 1543, when *Herman* Archbiſhop of *Collen* began a Reformation, hee ſent for *Bucer*, and *Hedio* to aſſiſt him therein, whence (after hee was driven by *Cæſar*, and his Spaniards) eſcapeing through manie difficulties, and dangers, hee returned to *Argentine*; what time hee could ſpare from his Miniſterial emploiment, hee ſpent in writing Commentaries, and Hiſtories. *Anno Chriſti* 1552 hee ſickened and died.

God's mercie.



GEORG PRINCE OF ANHALT

The Life of George, *Prince of* Anhalt, *who died* Anno Christi 1553.

George, Prince of *Anhalt* was born *An. Christi* 1507; his father was Prince *Erneſt*, who was careful to bring him up in the knowledg and fear of God, and for that end hee placed him with *George Forcheme*, who was eminent for training up of youth, under whom hee profited exceedingly, both in humane literature, and in the principles of Divintie:

then hee was set to the studie of the Law, wherein hee profited very much also: having atteined to the age of twentie two years, hee was chosen by *Albert*, Elector of *Mentz* to bee one of his Council, wherein hee carried himself with high commendations, in managing the greatest State-affairs: But the Controversies about Religion waxing hot at this time, and *Luther's* books coming abroad, hee fell to the reading of them, and suspecting his own injudiciousnes, hee would often praie with tears to God to encline his heart to the Truth, saying, *Deal with thy servant according to thy mercie, and instruct mee in thy righteousnes.* Hee was frequent in reading the Scriptures, Ecclesiastical Histories, *Augustine*, *Hierom*, and *Lombard:* hee studied also Greek, and Hebrew: and discoursed with learned men about the Controversies: and after all, upon mature deliberation, hee embraced the Reformed Religion, and reformed the Churches with the counsel of his brethren, within his own jurisdiction. *Anno Christi* 1545 hee was called to the Government of the Churches within the Dioces of *Mersburg*, where hee was careful to have the Truth preached to the people; hee lived with much continencie in a single life: hee took much pains both in writing, and preaching: hee was very charitable; a great promoter of Peace amongst Princes: very free from ambition, hatred, and revenge: hee used often to saie, *Subditus esto Deo, & ora eum, &c.* Submit thy self to God, and praie unto him; *for hee is near to those that are of a contrite heart, and will save the humble in spirit.* Hee emploied his time so well, that hee left none for pleasures; and used to saie, *That nothing*

Fervent praier effectual.

Chastitie.

nothing refreshed him more in his sorrows, then conference with learned and godlie men. Falling sick of a most troublesom disease, hee was frequent in holie praier, for himself, for all the Princes of that familie, for his countrie, and for *Germanie*; hee had som portions of holie Scriptures daily read to him: hee made his Will, wherein hee set down the Confession of his Faith, and commended the defens of his Churches to his brother: hee added somthing to the stipends of all the godlie Ministers under his charge: Hee often ruminated upon those texts, *God so loved the world, that hee gave, &c. No man shall take my sheep out of my hand. Com unto mee all yee that are wearie, &c.* and so in holie meditations, and praier hee resigned up his spirit unto God *An. Christi* 1543, and of his Age 47.

Confe-rence.

Bountie to God's Mi-nisters.

The Life of Justus Jonas, *who died* Anno Christi 1555.

Justus Jonas was born at *Northusa, An. Christi* 1493, where his father was a Senator, who falling sick of the Plague, and having applied an Onion to the Soar, and taken it off, and laid it by him, this little *Jonas* coming, took the Onion, and eat it up, yet without anie prejudice to himself; God miraculously preserving of him: hee was first brought up at School: afterwards hee studied Law, and made a good progres therein: but upon better thoughts hee studied Divinitie, and proceeded Doctor, and embraced the Reformed Religion, and was called *An. Christi* 1521 to a Pastoral charge in *Wittenberg*: hee was present

A miracle of mercie.

at moſt of the Diſputations about Religion, where hee defended the truth ſtrenuouſly, and endevoured to promote peace: hee was alſo made a Profeſſor in that Univerſitie: Hee, with *Spalatine*, and *Amſdorfius* was imploied by the Elector of *Saxonie* to Reform the Churches in *Miſnia*, and *Thuringia*: From thence hee was called unto *Hale* in *Saxonie*, where hee preached and promoted Religion exceedingly: *Luther* ſomtimes reſorted thither to him, and took him along with him in his laſt journie to *Iſleben*, where hee died: after whoſe death hee remained a while in the Duke of *Saxonie's* Court, and was a conſtant companion of *John Friderick's* ſons in all their afflictions: and laſtly, hee was ſet over the Church in *Eiſſield*, where hee ended his daies in much peace, and comfort *Anno Chriſti* 1555, and of his Age 63.

Tentation. Beeing once under temptations, and in great agonie, hee ſhewed much deſpondencie, but his ſervant, partly by comforting of him, and partly by chiding of him, cheared him up, and at laſt, through God's mercie, the Spirit prevailed againſt the Fleſh.

The Life of John Rogers, *who died* Anº Chriſti 1555.

John Rogers was born in *England*, and brought up at the Univerſitie of *Cambridg*, where hee profited very much in good learning, and from thence was choſen by the Merchant Adventurers to bee their Chaplain at *Antwerp*, to whom hee preached manie years, and there falling into acquaintance with *William Tindal*, and *Miles Coverdal* (who were fled

fled thither from perſecution in *England)* hee, by their means, profited much in the knowledg of Jeſus Chriſt, and joined with them in that painful and profitable work of Tranſlating the Bible into *Engliſh:* there hee married a wife, and, from thence hee went to *Wittenberg*, where hee much profited in learning, and grew ſo skilful in the Dutch-tongue, that hee was choſen paſtor to a Congregation there, where hee diſcharged his office with diligence, and faithfulneſs manie years: but in King *Edward's* time, hee was ſent for home by Biſhop *Ridley*, and was made a Prebend of *Pauls*, in which place hee preached faithfully till Queen *Marie's* daies, and in the beginingof her Reign, in a Sermon at *Paul's-Croſs*, hee exhorted the people conſtantly to adhere to that Doctrine which they had been taught: and to beware of peſtilent Poperie, &c. for which hee was called before the Lords of the Council, where hee made a ſtout, wittie, and godlie anſwer, and was diſmiſſed: but after the Queen's Proclamation againſt True-Preaching, hee was again called (the Biſhops thirſting for his blood) and committed Priſoner to his own houſ, whence hee might have eſcaped; and had manie motives, as his wife, and ten children, his friends in *Germanie*, where hee could not want preferment, &c. But beeing once called to anſwer in Chriſt's Cauſ, hee would not depart, though to the hazard of his life: from his own houſ, hee was removed by *Bonner* to *Newgate* amongſt thievs, and murtherers: hee was examined by the Lord *Chancellor*, and the reſt of the Council, and by them was re-committed to priſon; hee was much preſſed to

Courage.

Conſtancie

Stephen Gardiner.

recant, but ſtoutly refuſing, was firſt excommunicated and degraded, and then condemned: after which hee deſired that his wife (to whom hee had been married eighteen years, and by whom hee had ten children, and ſhee beeing a ſtranger) might bee admitted to com to him whil'ſt hee lived: but *Stephen Gardiner*, the then Lord *Chancellor*, would by no means ſuffer it. *Febr.* 4th, *Anno Chriſti* 1555 hee was warned to prepare for death before hee roſe: *If it bee ſo*, ſaid hee, *I need not tie my points*, and ſo hee was preſently had away to *Bonner* to bee degraded, of whom hee earneſtly requeſted to bee admitted to ſpeak with his wife, but could not prevail; from thence hee was carried into *Smithfield*, where ſcarce beeing permitted to ſpeak to the people, hee briefly perſuaded them to perſeverance in that truth which hee had taught them, which alſo hee was now readie to ſeal with his blood: then was a pardon profered to him if hee would recant, but hee utterly refuſed it; his wife, with nine ſmal children, and the tenth ſucking at her breſt came to him, but this ſorrowful ſight nothing moved him, but in the flames hee waſhed his hands, and with wonderful patience took his death, all the people exceedingly rejoicing at his conſtancie, and praiſing God for it. Hee was the *Proto-martyr* in Queen *Marie's* daies. The Sabbath before his death hee drank to Mr *Hooper*, who laie in a chamber beneath him, bidding the meſſenger to commend him to him, and to tell him, That there was never little fellow that would better ſtick to a man, then hee would to him; ſuppoſing they ſhould bee both burn'd together, although it happened otherwiſe.

Popiſh cruelty.

Conſtancie

Patience.

Cheerfulneſs in ſufferings.

The

The Life of Laurence Saunders, *who died* Anno Christi 1555.

Laurence Saunders was born of worshipful parents, brought up in learning at *Eaton School*, and from thence chosen to King's College in *Cambridg*, where hee continued three years, and profited in learning very much, then by his mother, who was very rich, hee was bound to a Merchant in *London*, but not affecting that court of life, his Master gave him his Indentures, and hee returned to his studies at *Cambridg*, where also hee studied Greek and Hebrew, but especially the holie Scriptures: hee was frequent, and very fervent in Praier, and when assaulted by temptations, hee still found much support, and comfort in praier, whereby hee gained such experience, that hee became a great comforter of others: hee Commensed Master of Arts, and staied long after in the Universitie. In the begining of King *Edward's* Reign hee began to preach (beeing first Ordeined a Minister) and that with such general approbation, that hee was chosen to read a Divinitie-Lecture at *Fotheringaie*, where by his Doctrine and life hee drew manie to God, and stopped the mouths of the adversaries: about which time hee married a wife: and from thence hee was removed to the *Minster* of *Leichfield*, where also hee, by his Life and Doctrine, gat a good report, even from his adversaries: from thence hee was removed to *Church-Langton* in *Leicestershire*, and from thence to *Alhallows* in *Breadstreet-London*, and after his admission there, hee went back into

Praier.

Tentation

Conversion.

into the Countrie to resign his Benefice, which fell out when Q. *Marie* raised stirs to get the Crown: In his journie hee preach'd at *Northampton*, not medling with the State, but boldly delivering his conscience against Popish Doctrine, and errors; which (said he) are like to spring up again, as a just plague for the little love which *England* hath born to the true Word of God, so plentifully offered to them: And seeing the dreadful daie approaching, inflamed with godlie zeal, hee preached diligently at both his Benefices, not having opportunitie to resign either, but into the hands of Papists: and notwithstanding the Proclamation to the contrarie, hee taught diligently the Truth, at his Countrie-place where hee then was, confirming the people, and arming them against falſ-doctrine, till by force hee was resisted: som counselled him to flie out of the Kingdom, which hee refused; and beeing hindred there from preaching, hee traveled towards *London*, to visit his flock in that place coming near *London* Master *Mordant* one of the Queen's Council overtook him, asking him if hee did not preach such a time in *Breadstreet?* hee said, Yea: And will you, said *Mordant*, preach so again? Yes, said hee, to morrow you may hear mee there, where I will confirm by God's Word, all that I then preached. I would counsel you (said the other) to forbear. *Saunders* said, if you will forbid me by lawful Autoritie, I must then forbear: Nay, said *Mordant*, I will not forbid you, and so they parted. *Mordant* went presently to Bishop *Bonner*, and informed him of Master *Saunders* his purpose to preach the next daie: which accordingly hee did: and at his lodging

Zeal.

Preacher's pattern.

Popish malice.

lodging beeing somwhat troubled in his thonghts, a friend of his asked him how hee did? truly said hee, *I am in prison, till I bee in prison:* In the afternoon hee prepared himself to preach again, but *Bonner* sent an Officer for him, who carried him to the Bishop, where was *Mordant* also: the Bishop charged him with Treason, Heresie, and Sedition: and required him to write his judgment about Transubstantiation, which hee did, saying, *You seek my blood, and you shall have it: I praie God you may bee so baptized in it, that you may hereafter loath blood-sucking, and becom a better man:* then *Bonner* sent him to *Gardiner*, where hee waited four hours before hee was called in: and after som discourse with him, *Gardiner* sent him to prison, to whom hee said *I thank God that at last hee hath given mee a place of rest, where I may praie for your conversion.* Hee continued in prison one year, and three months: in a letter to his wife hee write's: *I am merrie, and I trust I shall bee merrie, maugre the teeth of all the Divels in hell: Riches I have none to endow you with, but that treasure of tasting how sweet Christ is to hungrie consciences (whereof I thank my Christ, I do feel part) that I bequeath unto you, and to the rest of my beloved in Christ,* &c. Beeing at last brought again to examination, and life beeing promised if hee would recant, hee answered, *I love my life, and libertie, if I could enjoie them without the hurt of my own conscience: but by God's grace I will abide the most extremitie that man can do against mee, rather then do anie thing against my conscience.* Beeing condemned, hee was sent to *Coventrie* to bee burned: when hee came near the place of execution, hee went chearfully to the stake, kissing of

Courage.

Holie charitie.

Comfort in affliction.

A good conscience better then life.

it, and saying, *Welcom the Croſs of Chriſt; welcom everlaſting life*; and the fire beeing kindled, hee ſweetly ſlept in the Lord.

Doctor *Pendleton*, and this Mr *Saunders* meeting together in the begining of Queen *Maries* reign, and ſpeaking of the Perſecution that was like to enſue, about which Maſter *Saunders* ſhewed much weakneſs, and manie fears. *Pendleton* ſaid to him, *What man? there is much more cauſ for mee to fear, then for you, foraſmuch as I have a big and fat bodie, yet will I ſee the utmoſt drop of this greaſ of mine molten away, and the laſt gobbet of this fleſh of mine conſumed to aſhes, before I will forſake Jeſus Chriſt, and his Truth which I have profeſſed:* yet not long after, upon trial, poor, feeble, faint-hearted *Saunders*, by the power and goodneſs of God, ſealed the Truth with his blood: whereas proud *Pendleton* plaied the Apoſtate, and turned Papiſt.

Proud preſumption.

Apoſtaſie.

The Life of John Hooper, *who died* Anno Chriſti 1555.

John Hooper was a Student, and Graduate in the Univerſitie of *Oxford*, where having abundantly profited in the ſtudie of other ſciences, hee was ſtirred up with a fervent deſire to the love, and knowledg of the Scriptures, in which ſtudie he joined earneſt praiers to his diligence, for the better underſtanding of the ſame: but the ſix Articles coming out at that time, hee was ſo hated by ſom, eſpecially by Doctor *Smith*, that hee was compelled to leav the Univerſitie, and went to live with Sir *Thomas Arundel*,

Scripture.

Arundel, and danger approaching there alſo, hee left the Kingdom, and went to *Paris*, yet after a while hee returned again, and liv'd with one Mr *Sentlow,* but underſtanding that ſnares were again laid for him, with much difficultie, and danger hee eſcaped the ſecond time into *France*, and from thence traveled into *Germanie:* at *Zurick* Maſter *Bullinger* became his eſpecial friend, where hee ſtudied Hebrew: and hearing that King *Edward* the 6th was com to the Crown, hee was deſirous to return into *England,* and when hee took his leav of *Bullinger*, hee, with heartie thanks for all kindneſſes, promiſed to write often to him of all his affairs: but, ſaith hee, *the laſt news of all I ſhall not bee able to write, for where I ſhall take moſt pains, there ſhall you hear of mee to bee burned to aſhes.* Returning to *London*, hee preached twice, but at leaſt once everie daie: the people ſo flock't to him, that the Churches could not contein them: in this pains-taking hee continued to his lives-end, neither did his labor break him, nor promotion change him, nor daintie fare corrupt him: hee was of a ſtrong bodie, ſound health, pregnant wit, and of invincible patience: ſpare of diet, ſparer of words, and ſpareſt of time: a liberal houſ-keeper, and very grave in his carriage. Beeing by King *Edward* made firſt Biſhop of *Gloceſter*, then of *Worceſter*, hee carried himſelf ſo uprightly, and inoffenſively, that his enemies had nothing to ſaie againſt him: hee uſed to go about from town to town, and from village to village to preach unto the people: hee governed his houſ ſo, that in everie corner of it there was ſom ſmel of virtue, good example, honeſt converſation,

Flight in perſecutioo.

A Propheſie.

Conſtancie

Note.

Preacher's pattern.

Charitie.

A good Shepherd.

Stephen Gardiner.

Patience.

Popish cruelty.

verſation, and reading of the Scriptures: In his Hall there was daily a table ſpread with good ſtore of victuals, and beſet with poor folk of the Citie of *Worceſter* by turns, who were ſerved by four at a Meſs, with whole and wholſom meat: and when they were ſerved (beeing before examined by himſelf or his deputies, of the Lord's Praier, Creed, and ten Commandements) then hee himſelf ſate down to dinner, and not before. In the begining of Queen *Marie's* daies hee was ſent for by a Purſivant to *London:* and though hee had opportunitie, and was perſuaded by his friends to flie, yet hee refuſed, ſaying, *Once I did flie, but now beeing called to this place, and vocation, I am reſolved to ſtaie, and to live, and die with my ſheep.* By *Winchester* when hee came to *London* hee was railed upon, and committed to priſon: afterwards alſo at his examination, they called him Beaſt, Hypocrite, *&c.* which hee bore without anſwering again: in the *Fleet* where hee was priſoner, hee had nothing but a pad of ſtraw for a bed, and a rotten covering, till good people ſent him a bed to lie on: of one ſide his chamber was the ſink and filth of the houſ, on the other the town-ditch, enough to have choaked him: After hee had laien thus a while, falling ſick, the doors, bars, haſps, and chains beeing all made faſt, hee both mourned, called, and cried for help: yet the Warden hearing, would ſuffer none to go to him, ſaying, *Let him alone, if hee die, it were a good riddance of him,* &c. At laſt beeing degraded, and condemned, hee was ſent to *Gloceſter* to bee burn'd: the night before his death, hee did eat his meat quietly, and ſlept ſoundly: after his

his first sleep, hee spent the rest of the night in praier: the next daie S^r *Anthonie Kingston* coming to him, told him that life was sweet, and death bitter; to which hee answered, *The death to com is more bitter, and the life to com more sweet:* I am com hither to end this life, and suffer death, becaus I will not gain-saie the former Truth that I have here taught unto you: also a blinde boie coming to him, after hee had examined him in the Grounds of Religion, hee said, *Ah poor boie, God hath taken from thee thy outward sight, but hath given thee another sight much more pretious, haveing endued thy soul with the eie of knowledg, and faith:* Beeing delivered to the Sheriff, hee said to him, My request to you Master Sheriff, is onely that there may bee a quick fire, shortly to make an end of mee, and in the mean time I will bee as obedient to you as you can desire: if you think I do amis in anie thing, hold up your finger, and I have done: I might have had my life, with much worldlie gain, but I am willing to offer up my life for the Truth, and trust to die a faithful servant to God, and a true subject to the Queen: when hee saw the Sheriff's men with so manie weapons, hee said, This is more then needs, if you had willed mee, I would have gone alone to the stake, and have troubled none of you all: as hee went to the stake hee was forbid to speak to the people: hee looked chearfully, and with a more ruddie countenance then ordinarie: beeing com thither, hee praied about half an hour: and having a box with a pardon set before him, hee cried, *If you love my soul away with it, if you love my soul away with it.* Three Irons beeing prepared to fasten him to the stake, hee

Benefit of a good conscience.

Constancie

Note.

Meekness.

Tentation resisted.

onely put on an Iron-hoop about his middle, bidding them take away the reſt, ſaying, *I doubt not but God will give mee ſtrength to abide the extremitie of the fire without binding.* When reeds were caſt to him, hee embraced and kiſſed them, putting them under his arm, where hee had bags of gun-powder alſo: when fire was firſt put to him, the faggots beeing green, and the winde blowing away the flame, hee was but ſcorched: more faggots beeing laied to him, the fire was ſo ſuppreſt, that his nether-parts were burn'd, his upper beeing ſcarce touched: hee praied, *O Jeſus the ſon of David have mercie upon mee, and receiv my ſoul,* and wipeing his eies with his hands hee ſaid, *For God's love let mee have more fire:* a third fire beeing kindled, it burn'd more violently, yet was hee alive a great while in it, the laſt words which hee uttered beeing, *Lord Jeſus receiv my ſpirit.* In one of his letters hee wrote, *Impriſonment is painful, but libertie upon evil conditions is worſ: the Priſon ſtink's, yet not ſo much as ſweet houſes where the fear of God is wanting: I muſt bee alone, and ſolitarie, it's better ſo to bee, and have God with mee, then to bee in companie with the wicked: Loſs of goods is great, but loſs of grace and God's favor is greater: I cannot tell how to anſwer before great and learned men: yet it is better to do that, then ſtand naked before God's Tribunal: I ſhall die by the hands of cruel men, hee is bleſſed that looſeth this life, and finde's life eternal: there is neither felicitie, nor adverſitie of this world that is great, if it bee weighed with the joies, and pains of the world to com*

Confidence in God.

Heavenly ſpeeches.

The

The Life of Rowland Tailor, *who died* Anº Christi 1555.

Rowland Tailor was Doctor in both the Laws, and Rector of *Hadley* in *Suffolk*, where Mr *Thomas Bilney* had formerly been a Preacher of the Word, and in which place there were few either men, or women that were not well learned in the holie Scriptures, manie having often read over the whole Bible, and could saie a great part of *Paul's Epistles* by heart: here this Doctor *Tailor* preached constantly on Sabbaths, Holie-daies, and at other times when hee could get the people together: His life also, and conversation was very exemplarie, and full of holiness: hee was meek, and humble, yet would stoutly rebuke sin in the greatest: to the poor, blinde, lame, sick, bed-rid, or that had manie children, hee was a father, causing the Parishioners to make good provision for them, besides what of his own bountie hee gave them: hee brought up his children in the fear of God, and good learning. In the begining of Queen *Marie*'s Reign, two Popish persons suborned a Priest to com and saie Mass in his Church: hee beeing at his studie, and hearing the Bell to toul, went to Church, and finding this Priest guarded with drawn swords in his Popish robes readie to begin the Mass, hee said unto him, *Thou Divel, who made thee so bold to enter into this Church to profane, and defile it with this abominable Idolatrie, I command thee thou Popish wolf in the name of God to avoid hence, and not to presume thus to poison Christ's flock:* but the standers-by

Scriptures.

Preacher's Pattern.

Charitie.

Zeal.

by, forcing Doctor *Tailor* out of the Church, the Prieſt went on with his Maſs: and ſhortly after the Biſhop beeing informed hereof, ſent his letters Miſſive for Doctor *Tailor*: whereupon his friends earneſtly entreated him to flie, telling him that hee could neither exſpect juſtice, nor favor, but impriſonment, and cruel death: to whom hee anſwered, *I know my Cauſe to bee ſo good, and righteous, and the Truth ſo ſtrong upon my ſide, that I will by God's grace appear before them, and to their beards reſiſt their falſe doings, for I believe that I ſhall never bee able to do God ſo good ſervice as now, and that I ſhall never have ſo glorious a calling, nor ſo great mercie of God profered mee as I have now; wherefore praie for mee, and I doubt not but God will give mee ſtrength, and his holie ſpirit that all my adverſaries ſhall bee aſhamed of their doings:* and ſo preparing himſelf, hee went to *London*, and preſented himſelf to *Stephen Gardiner*, Lord Chancellor of *England*,; who railed upon him, asking him if hee knew him not, *&c.* to whom hee anſwered, *Yea, I know you, and all your greatneſs, yet you are but a mortal man: and if I ſhould bee affraid of your Lordlie looks, why fear you not God the Lord of us all?* &c. But after other diſcourſe, hee ſent him to the King's Bench, commanding his Keeper to keep him ſtrictly. In Priſon hee ſpent his time in praier, reading the Scriptures, preaching to the priſoners, and to others that reſorted to him: hee was diverſe times examined of his Faith, and witneſſed a good Confeſſion before his adverſaries, for which at laſt hee was condemned to die: when his ſentence was read, hee told them that God, the righteous Judg, would require his blood

Flight refuſed.

Courage.

Note.

Holie emploiment.

Courage.

blood at their hands, and that the proudeſt of them all ſhould repent their receiving again of Antichriſt, and their tyrannie againſt the flock of Chriſt.

Hee was ſent down to *Hadley* to bee burn'd, and all the waie as hee went, hee was very merrie as one that went to a banquet, or Bridal. In his journie the Sheriff of *Eſſex* perſuaded him much to return to the Popiſh Religion, *&c.* to whom at laſt hee anſwered, *I well perceiv now that I have been deceived my ſelf, and ſhall deceiv manie in* Hadley *of their exſpectation:* when the Sheriff deſired him to explain his meaning, hoping that hee would recant, hee ſaid; *I am a man of a very great carkaſs, which I had hoped ſhould have been buried in* Hadley-*Churchyard, but I ſee I am deceived, and there are a great number of worms there, which ſhould have had jollie feeding upon this carrion, but now both I, and they ſhall bee deceived of our exſpectation:* when hee came within two miles of *Hadley* hee deſired to alight, and beeing down hee leap't, and fet a friſk, or two, ſaying, *God bee praiſed I am now almoſt at home, and have not paſt a mile, or two, and I am even at my father's houſ:* at *Hadley* townſ-end a poor man with his five children met him crying, *O dear father, and good ſhepherd, God help and ſuccour thee, as thou haſt manie a time ſuccour'd me, and my poor children:* The ſtreets were ful of people weeping, and bewailing their loſs, to whom hee ſaid, *I have preached to you God's Word, and Truth, and am com now to ſeal it with my blood:* Hee gave all his monie to the poor, for whom hee was wont thus to provide formerly: once a fortnight at leaſt hee uſed to call upon Sir *Henrie Doil,* and other rich Clothiers to go with him to the Almſ-houſes

Benefit of a good conſcience.

Comfort in affliction.

Charitie.

to ſee what the poor lacked in meat, drink, apparel, bedding, and other neceſſaries: withall exhorting, comforting, and rebuking as hee ſaw occaſion. Comming to the place of execution hee was not ſuffered to ſpeak to the people, who much lamented his death, yet hee was very chearful, ſaying, *Thanks bee to God, I am even at home*, and when hee had praied, and made himſelf readie, hee went to the ſtake and kiſſed it: the fire beeing kindled, hee held up his hands, calling upon God, and ſaying, *Merciful father of heaven, for Jeſus Chriſt my Saviour's ſake receiv my ſoul into thy hands*, and ſo ſtood ſtill without moving, till one with an halberd ſtrook out his brains.



JOHN BRADFORD

The Life of John Bradford, *who died* Anno Christi 1555.

John Bradford was born at *Manchester* in *Lancashire*, and by his parents brought up in learning: and afterwards hee served Sir *John Harrington*, a man much employed under *Hen.* 8th, and *Edward* the 6th: but God intending him for better employment, having given up a just account to his Master, with his good approbation, hee went to *Cambridg*, where by his diligence

in ſtudie, hee profited ſo much in knowledg, and ſo pleaſed all by his godlie, and blameleſs converſation, that after one years abode in the Univerſitie hee was made *Maſter of Arts*, and choſen Fellow into *Pembroke-Hall*: there Maſter *Bucer* falling into acquaintance with him, highly priz'd, and perſuaded him to enter into the Miniſtrie, which hee modeſtly excuſed for want of learning: to whom *Bucer* ſaid, Note. *If thou have not fine Manchet, yet give the people Barliebread, or ſuch as thou haſt*: Beeing thus perſuaded to enter into the Miniſtrie, Biſhop *Ridley* made him a Prebend in S^t *Pauls*, where hee continued preaching three years faithfully, reproving ſin ſharply, yet ſweetly preaching Chriſt crucified, and pithily impugning Errors, and Hereſies, and perſuading to a godlie life. In the begining of Queen *Marie's* reign, *Bourn* Biſhop of *Bath* made a ſeditious Sermon at *Paul's-Croſs*, which ſo moved the people to indignation, that they were readie to pull him out of the Pulpit, and one threw a dagger at him: whereupon *Bourn* requeſted M^r *Bradford* (who was behinde him) to ſtand in his place, and to quiet the people, which accordingly hee did, whom when the people ſaw, they cried, *Bradford, Bradford, God ſave thy life Bradford*: *Bourn* not yet thinking himſelf ſafe, requeſted M^r *Bradford* to conveie him into the School-maſter's houſe, which accordingly hee did, going at his back, and ſheltering him from the people: in the afternoon Maſter *Bradford* preached at *Bow-Church*, and ſharply reproved the people for their ſeditious carriage: yet within three daies after, hee was ſent for before the Council, and charged with ſedition for this act, and

ſent

sent to prison, where hee preached twice a daie, unless sickness hindred, and often Administred the Sacrament: Preaching, reading, and praier was his whole life: hee eat but one meal a daie, and that a spare one too, and his continual studie was upon his knees: In the mid'st of dinner hee used to meditate with his hat in his eies, from which flowed plentie of tears dropping on his trencher: hee was in such credit with his Keeper in *Southwark*, that at an Evening hee would give him leav upon his bare word to go into *London*, to visit a sick friend, and hee was so mindful of his promise, that hee used to return to prison again, rather preventing his hour, then breaking his fidelitie: hee slept not above four hours in the night, and till sleep came, his book went not out of his hand: His recreation was honest companie, and Christian discourse a little after dinner, and so to praier, and his book again: hee counted that hour ill spent wherein hee did not som good, either with his pen, studie, or exhorting others, *&c.* hee was no niggard of his purs, but would liberally communicate what hee had to his fellow-prisoners: once a week hee visited the Thievs on the other side the Prison, giving them godlie exhortations, and distributing som monie amongst them. Few daies passed wherein hee shed not som tears before hee went to bed: nor was there anie prisoner with him, but receiv'd som profit by him: hee had manie opportunities of escaping, but would not embrace them: the night before hee was carried to *Newgate*, hee dreamed that chains were brought for him to the *Counter*, and that the daie following, hee should bee carried

Preacher's pattern.

A soft heart.

Studious.

Note.

Charitie.

Flight refused.

A dream prophetical

to *Newgate*, and that the next daie hee ſhould bee burn'd in *Smithfield* which accordingly came to paſs: for that daie in the afternoon, the Keeper's wife came running into his chamber, ſaying, O M^r *Bradford* I bring you heavie news, for to morrow you muſt bee burned, your chain is now a buying, and preſently you muſt go to *Newgate*, with that M^r *Bradford* put off his cap, lift up his eies to heaven, and ſaid, *I thank God for it: I have looked for this a long time, it com's not now to mee ſuddenly, but as a thing waited for everie daie and hour: the Lord make mee worthie thereof:* hee ſpent the reſt of the evening in praiers, well watered with tears, whereby hee raviſhed the mindes of the hearers. The morning before hee ſhould bee burn'd, as hee was putting on a clean ſhirt, in which hee was to ſuffer, hee made ſuch a praier of the wedding garment, that ſom preſent, were in ſuch great admiration, that their eies were as throughly occupied in looking on him, as their ears were attentive to hear his praier: the priſoners with weeping tears took their farewel of him. Whil'ſt hee remained a priſoner, hee was oft examined before the Biſhops, and profered life if hee would recant, to whom hee anſwered, *Life with God's diſpleaſure is worſthen death, and death in his true favor is true life:* when hee came into *Smithfield*, (where another young man was to ſuffer with him) hee fell flat on his face, and praied, then taking a faggot in his hand, hee kiſſed it, and the ſtake alſo, then putting off his raiment, hee ſtood by the ſtake, and lifting up his hands, and eies to heaven, hee ſaid, *O England, England, repent of thy ſins, repent of thy ſins: Beware of Idolatrie, beware of*

Thanks for ſufferings.

Tentation reſiſted.

Note.

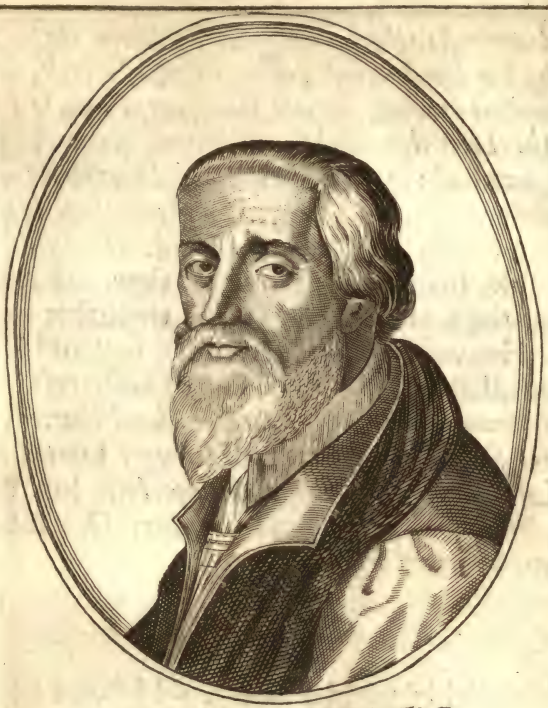
falſ

falſ Antichriſts, take heed they do not deceiv thee : and turning his head to the young man, hee ſaid, *Bee of good comfort brother, for wee ſhall have a merrie ſupper with the Lord this night*; and then embracing the reeds, hee ſaid : *Strait is the waie, and narrow is the gate that leadeth to eternal ſalvation, and few there bee that finde it :* and ſo hee ſlept in the Lord. Hee was very charitable, in ſo much as in a hard time, hee ſold his chains, rings, and jewels to reliev thoſe that were in want. Hee was ſo humble from the ſenſ of his corruptions, that hee ſubſcribed ſom of his letters out of Priſon thus, *The moſt miſerable, hard-hearted, unthankful ſinner* John Bradford : *a very painted hypocrite* John Bradford : *Miſerrimus peccator* Joh. Bradford, *The ſinful* John Bradford, *&c.* Hee ſuffered Martyrdom *An. Chriſti* 1555.

Charitie.

Humilitie.

The



NICHOL: RIDLEY

The Life of Nicolas Ridley, *who died* Anno Christi 1555.

Nicolas Ridley was born in *Northumberland* of worshipful parents, and bred at Schole in *Newcastle*, and from thence sent to *Cambridg*; where hee grew so famous for his learning, that hee was chosen Master of *Pembroke-Hall*, and made Doctor in Divinitie: afterwards hee traveled into *France*, and at his return was made Chaplain to King *Henrie* the 8th, and Bishop

Biſhop of *Rocheſter*, and from thence (in *Edward* the 6th daies) hee was removed to be Biſhop of *London*: in which places hee took ſo great pains in preaching, that hee was dearly beloved of his flock, to whom alſo hee was ſingularly exemplarie in his life: ſo that his very enemies had nothing to ſaie againſt him: hee was of a ſtrong memorie, and of great reading: of a deep wit, and very merciful: free from malice, and ſoon forgetting all injuries, and offences don againſt him: very kinde to his Kindred; yet withall telling them, that if they did evil, they ſhould look for nothing from him, but ſhould bee as ſtrangers to him: hee uſed much praier, and contemplation: was ſober in diſcourſ, and ſomtimes merrie at meals, after which hee uſed to plaie at Cheſs about an hour, and then returned to his ſtudie: and in the evening hee uſed to ſtudie till eleven a clock at night: his manner was daily to read a Lecture to his Familie at Praier-time, hiring them with monie to learn Chapters by heart, beeing marvelous careful that his Familie might give an example of godlineſs, and virtue to others: Hee called Biſhop *Bonner's* mother, his mother, and had her conſtantly at meals with him, ſetting her at the upper-end of the table who ever was preſent. Hee was firſt converted by reading *Bertram's* Book of the Sacrament, and much confirmed by conference with Doctor *Cranmer*, and *Peter Martyr*: In the begining of Queen *Marie's* daies, hee was impriſoned with the firſt; firſt in the Tower, and from thence hee was ſent to *Oxford* with *Cranmer*, and *Latimer*. Writing to *Latimer* in priſon hee ſaith, *I praie you, good father, let mee have ſomthing more from you to*

Preacher's patern.

Note.

Converſion.

Note.

comfort my ſtomach, for except the Lord aſsiſt mee in his ſervice, I ſhall but plaie the part of a white-livor'd Knight: but hee can make a Coward in his Cauſe to fight like a man:

Charitie to Chriſt's priſoners.

In a letter to M^r *Bradford* hee ſaith, As far as *London* is from *Oxford*, yet thence wee have received both meat, monie, and ſhirts, not onely from our acquaintance, but from ſom ſtrangers alſo: I know for whoſe ſake they do it, &c. And again, Ever ſince I heard of our dear brother *Rogers* his ſtout confeſſion, and departing (bleſſed bee God for it) I never felt anie lumpiſh heavineſs in my heart, as ſomtimes I did before. When hee was brought before the Pope's Delegate [*the Biſhop of Lincoln*] in the Divinitie-School in *Oxford*, whil'ſt the Commiſſion was reading, hee ſtood bare till hee heard the Cardinal named, and the Pope's holineſs, and then hee put on his Cap, and beeing admoniſhed by the Biſhop to pull it off, hee anſwered, I do not put it on in contempt to your Lordſhip, *&c.* but that by this my behaviour, I may make it appear that I acknowledg in no point the Uſurped Supremacie of *Rome*, and therefore I contemn, and utterly deſpiſe all Autoritie coming from the Pope: Then the Biſhop commanding the Bedle to pull off his Cap, hee bowing his head, ſuffered him quietly to do it: after diverſ examinations, hee was at laſt degraded, condemned, and delivered to the Bailiffs to bee kept till the next daie, when he ſhould be burn'd: the night before he ſuffered he cauſſed his beard to be ſhaven, and his feet waſhed, & bad his Hoſteſs, & the reſt at the board to his wedding: he asked his brother alſo whether his ſiſter could finde in her heart to bee preſent at it? Yea, ſaid hee,

Note.

Courage.

Chearfulneſs under the Croſs.

hee, I dare saie with all her heart. His Hostess [Mistris *Irish*] weeping, hee said, *O Mistris* Irish, *I see now that you love mee not: for in that you weep, it appear's that you will not bee at my marriage, nor are therewith content: I see you are not so much my friend as I thought: but quiet your self, though my Break fast bee somwhat sharp, and painful, yet I am sure my Supper shall bee more pleasant, and sweet.* His brother profering to watch with him, hee refused it, saying, I intend to go to bed, and sleep as quietly as ever I did in my life. In the morning hee came forth in a fair black gown faced with foins, a tippet of velvet, &c. and looking behinde him, hee spied Mr *Latimer* coming after, to whom hee said, *O! bee you there? Yea*, said *Latimer*, *have-after as fast as I can follow:* coming to the stake, hee lift up his hands, and eies stedfastly to heaven: and espying Mr *Latimer*, hee ran with a chearful countenance to him, embraced, and kissed him, and comforted him, saying, *Bee of good heart brother for God will either asswage the furie of the flame, or give us strength to abide it:* so hee went to the stake, kneeled by it, kissed it, and praied earnestly: and beeing about to speak to the people, som ran to him, and stopped his mouth with their hand: after beeing stripped, hee stood upon a stone by the stake, saying, *O heavenlie father, I give thee heartie thanks for that thou hast called mee to bee a professor of thee even unto death: I beseech thee Lord God have mercie upon this Realm of* England, *and deliver it from all its enemies:* as a Smith was knocking in the staple which held the chain, hee said to him, *Good fellow, knock it in hard, for the flesh will have his course*; and when hee saw the flame coming

A good conscience.

Faith.

His praier

up to him, hee cried with a loud voice, *In manus tuas*, &c. *Into thy hands, Lord, I commend my ſpirit, Lord receiv my ſoul:* but the fire beeing kept down by the wood, hee deſired them for Chriſt's ſake to let the fire com to him, which his brother-in-Law miſ-underſtanding, ſtill heaped on faggots, whereby his nether-parts were burned, before his upper-parts were touched: at laſt his upper-parts fell down into the fire alſo, and ſo hee ſlept in the Lord. Biſhop *Ridley* upon a time croſſing the *Thames*, there ſuddenly aroſe ſuch a Tempeſt, that all in the boat were aſtoniſhed, looking for nothing but to bee drowned: *Take heart, ſaid hee, for this boat carrieth a Biſhop that muſt bee burn'd, and not drowned.* Hee ſuffered Martyrdom *Anno Chriſti* 1555.



HVGH LATIMER

The Life of Hugh Latimer, *who died* Anº Christi 1555.

Hugh Latimer, born at *Thirkeſſon* in the Countie of *Leiceſter*, beeing of a promt, and ſharp wit, was by his parents brought up in learning, and at the age of 14 hee went to *Cambridg*, where, after hee had profited in other ſtudies, hee gave himſelf to the ſtudie of School-Divinitie: commenſed Batchelor in Divinitie, and was a very zealous Papiſt, made

an Oration againſt *Philip Melanćthon:* railed againſt Maſter *Stafford*, Divinitie-Lećturer, and willed the Scholars in no wiſe to believ him: hee carried the Croſs before the Proceſſion: M^r *Bilney* ſeeing, and pittying his blinde zeal, came to his ſtudie, and deſired him to hear him make a Confeſſion of his Faith, which *Latimer* conſenting to, was ſo touched thereby, that hee gave over Schole Divinitie, and ſtudied more Orthodox Divines. Hee uſed often to confer with Maſter *Bilney*, and asked M^r *Stafford* forgiveneſs before hee died: hee became a powerful Preacher: and inſtrućted manie in private alſo: whereupon the Devil raiſed up manie Doćtors, and Friers againſt him, and the Biſhop of *Ely* forbad him to preach *An. Chriſti* 1529: yet hee continued three years preaching with much applauſ, yea the Biſhop himſelf hearing him upon a time, commended him, and wiſhed that hee had the like gifts himſelf: hee uſed often to viſit the Priſoners, to reliev the needie, and feed the hungrie: hee was afterwards ſent for to the Court, and emploied in the buſineſs about King *Henrie's* Divorce: then by the King hee had a Benefice given him at *Weſt-Kingſton*, near *Sarum*, where with much diligence hee inſtrućted his flock: whereupon ſom Popiſh Prieſts drew up Articles againſt him: and hee was much moleſted by the Biſhop of *London*, and the Archbiſhop of *Canterburie*, out of whoſe hands the King reſcued him, and at the requeſt of the Lord *Cromwel* made him Biſhop of *Worceſter:* where alſo hee buſily emploied himſelf in inſtrućting his flock, and giving them a good example by his holie life: yet neither there was hee quiet:

Charitie to the ſoul.

Converſion.

Charitie.

Popiſh malice.

for

for one of great place accuſed him to the King for preaching Sedition, but the King reſted ſatisfi'd with his anſwer. At New-years-tide the Biſhops uſ'd to preſent the King with a New-years gift, and Biſhop *Latimer*, amongſt the reſt, preſented him with the New Teſtament, wrapped up in a Napkin, with this Poſie about it, *Fornicatores, & adulteros judicabit Dominus*: Whoremongers, and Adulterers God will judg. But the ſix Articles coming out, and hee ſeeing that hee could not retein his Office with a good Conſcience, of his own accord hee reſigned his Biſhoprick: and when hee put off his Rochet in his chamber amongſt his friends, hee gave a skip in the floor for joie, feeling his ſhoulders lighter, and beeing (as hee ſaid) diſcharged of ſo heavie a burthen: yet neither then would the Biſhops ſuffer him to bee quiet, till hee was laid up in the Tower, where hee remained till *Edward* the ſixth's Reign: at which time beeing reſtored to his libertie, hee continued a faithful, and painful preacher all that King's daies: preaching twice everie Sabbath, though 67 years of age: hee roſe to his ſtudie Winter, and Summer at two a clock in the morning: hee evidently fore-ſaw, and fore-told all thoſe plagues which *England* afterwards felt under Queen *Marie*: and fore-told concerning himſelf, that his preaching of the Goſpel would coſt him his life: and that *Wincheſter* was kept in the Tower for the ſame purpoſe, which afterwards proved ſo. In the begining of Queen *Marie's* Reign hee was ſent for up by a Purſuivant, whereof hee had notice ſix hours before hee came to his houſ, yet inſtead of flying, hee prepared himſelf for his journie: and when

Note.

Studious.

Propheſies

Stephen Gardiner.

Flight refuſed.

Courage.

when the purſuivant came, hee ſaid to him: My friend you are welcom, I go as willingly to *London* to give an account of my Faith, as ever I went to anie place in the world: the Purſuivant having delivered his letter, told him that hee was commanded not to ſtaie for him, and ſo immediatly departed: but *Latimer* haſted after to *London*, and as hee rode through *Smithfield*, hee ſaid, That *Smithfield* had groaned for him a long time. Coming before the Council, after manie mocks, and ſcorns, hee was ſent to the Tower, where the Lord gave him ſuch a valiant ſpirit, that hee did not onely bear the terribleneſs of impriſonment, but derided, and laughed to ſcorn the doings of his enemies: this aged father, beeing kept in the cold winter without a fire, hee bad the Lievtenant's man to tell his Maſter, that if hee did not look better to him, perchance hee would deceiv him: the Lievtenant, thinking that hee intended to make an eſcape, charged him with his words, to whom hee anſwered, You think I ſhould burn, but except you let mee have a fire, I ſhall deceiv your exſpectation, for I am here like to ſtarv with cold: from thence hee was carried to *Oxford*, with *Cranmer*, and *Rildey*, where they ſpent their time in brotherly conference, fervent praier, and fruitful writing: yea, manie times hee continued ſo long in fervent praier, that hee was not able to get up without help. Three things hee mote eſpecially praied for: 1. That as God had appointed him to bee a Preacher of his Word, ſo that hee would give him grace to ſtand to his Doctrine, that hee might give his heart's-blood for the ſame. 2. That God of his mercie would

Comfort in affliction.

Praier.

would reſtore his Goſpel to *England* once again, once again, which hee often inculcated in his praier, and that with ſo much ardor, as though hee had ſeen God before him, and ſpoken to him face to face. 3. That the Lord would preſerv Queen *Elizabeth*, and make her a comfort to this comfortleſs Realm of *England*: the Lord moſt graciouſly anſwering all thoſe his requeſts: when hee came to the ſtake, heelift up his eies with an amiable & comfortable countenance, ſaying, *Fidelis eſt Deus*, &c. *God is faithful, who will not ſuffer us to bee tempted above that which wee are able* &c. As hee was burning, his blood ran out of his heart in ſuch abundance, as if all the blood in his bodie had been gathered thither, to the great aſtoniſhment of the beholders, according to his former requeſt, *That hee might bee ſo happie as to ſhed his hearts-blood for the Truth.* When the fire was firſt kindled, hee cried, *O father of heaven receiv my ſoul:* and ſo receiving the flame, and, as it were, embracing of it, having ſtroaked his face with his hands, and bathed them a little in the fire, hee ſoon died with very little pain, or none at all, *Anno Chriſti* 1555.

Praier.

The Life of John Philpot, *who died* A^no^ Chriſti 1555.

John Philpot was a Knight's ſon, and born in *Hampſhire*, brought up at Schole, and ſent from thence to *New-College* in *Oxford*, where hee ſtudied the Liberal Arts, and the Tongues, and afterwards the Civil-law. Hee was of a pregnant wit, and ſingular courage, zealous in Religion, of nature apert, and

far from flatterie, hypocrisie, and dissimulation: from *Oxford* hee traveled into *Italie*, where hee was in som danger for his Religion: In K. *Edward* the 6th daies hee returned into *England* again, and had manie conflicts with Bishop *Gardiner*: Hee did much good in *Hampshire*, beeing Archdeacon of *Winchester* all King *Edward*'s daies: but in the begining of Queen *Marie*'s Reign hee was cast into Prison, where hee laie a year and a half before hee was examined; then hee was sent for by Doctor *Storie*, and after som captious questions proposed to him, hee was committed Prisoner to the Bishop of *London*'s Cole-hous, unto which was adjoined a little Blinde-hous, with a great pair of Stocks, both for hand and foot, *but thanks bee to God*, saith hee, *I have not plaied of those Organs yet*: there hee found a godlie Minister of *Essex*, who, desiring to speak with him, did greatly lament his infirmitie, for through extremitie of imprisonment hee had yielded to the Bishop of *London*, and was set at libertie; whereupon hee felt such an hell in his conscience, that hee could scarce refrain from destroying himself; and could have no peace, till going to the Bishop's Register, and desiring to see his Recantation, hee tore it in pieces: whereupon the Bishop sending for him, buffeted him, pluck't off a great part of his beard, and sent him to this Cole-hous, where Master *Philpot* found him very joieful under the Cross. *Philpot* beeing afterwards sent for to the Bishop, hee asked him, amongst other things, why they were so merrie in Prison, to whom hee answered, Wee are in a dark comfortless place, and therefore wee solace our selvs with singing of Psalms:

Popish crueltie.

Danger of Apostasie.

Popish crueltie.

Joie after sorrow

Pſalms: after other diſcourſ (ſaith hee) *I was carried to my Lord's Cole-houſ again, where I, with my ſix fellow-priſoners, do rouſ-together in the ſtraw, as chearfully, wee thank God, as others do in their beds of down.* After ſundrie examinations hee was by the Biſhop ſet in the ſtocks, in a houſ alone, of which hee write's: *God bee praiſed that hee thought mee worthie to ſuffer anie thing for his name's-ſake: Better it is to ſit in the ſtocks in this world, then to ſit in the ſtocks of a damnable conſcience:* at laſt hee was condemned for an Heretick: whereupon hee ſaid, *I thank God I am an Heretick out of your curſed Church, but I am no Heretick before God.* Beeing ſent to *Newgate* hee ſpake to the people as hee went, ſaying, *Ah good people, bleſſed bee God for this daie:* having notice given over-night that the next daie hee ſhould bee burn'd, hee ſaid, *I am readie, God grant mee ſtrength, and a joiful reſurrection*; and ſo hee went to his chamber, pouring out his ſpirit unto the Lord in praier, and giving him moſt heartie thanks for accounting him worthie to ſuffer for his Truth. Going into *Smithfield*, the waie was very foul, whereupon two Officers took him up to bear him to the ſtake; then hee ſaid merrily, *What: will you make mee a Pope?* coming into *Smithfield*, hee kneeled down, ſaying, *I will paie my Vows in thee O Smithfield:* hee kiſſed the ſtake, ſaying, *Shall I diſdain to ſuffer at this ſtake, when my Lord and Saviour refuſed not to ſuffer a moſt vile death for mee?* when the fire was kindled, with much meekneſs, and comfort hee reſigned up his ſpirit unto God, *Anno Chriſti* 1555.

Courage.



THO: CRANMER.

The Life of Thomas Cranmer, *who died* Anno Christi 1556.

THomas *Cranmer* was a gentleman by birth, born at *Arſelacton* in *Nottinghamſhire*, brought up at Schole, and from thence ſent to *Cambridg*, where, profiting much in learning, hee was choſen Fellow in *Jeſus College*: after which hee married a wife, and was Divinitie-reader in *Buckingham College*: but his wife dying in child bed, the Maſter and Fellows choſe

choſe him again Fellow into *Jeſus College:* after which hee Commenſed Doctor in Divinitie: from thence hee was choſen a Fellow in the Foundation of Cardinal *Wolſey's College* in *Oxford*, but fore-ſeeing the danger which after followed, hee refuſed that place: whil'ſt hee was in *Cambridg*, the queſtion aroſe about King *Henrie's* Divorce from his Brother's Widdow: and the Plague breaking forth at *Cambridg*, Dr *Cranmer* retired to *Waltham-Abbey*, where meeting with the King's Secretarie, and Almner, they conferred with him about the King's cauſ, and requeſted his judgment therein: who told them, That in his judgment the ſafeſt waie was, that the queſtion *Whether a man might marrie his Brother's wife* were throughly diſputed of amongſt Divines, and by the autoritie of God's Word, which would tend moſt to the ſatisfaction of the King's Conſcience; which beeing afterwards, by one of them, reported to the King, hee preſently cauſſed Doctor *Cranmer* to bee ſent for: and ſpeaking with him in private, *Cranmer* much excuſed himſelf as inſufficient, to bee engaged in ſo great a matter, yet beſought him to commit the trial of it to the beſt learned men in both Univerſities: which advice the King liked well, yet required him to write his judgment upon it alſo: and commanded the Earl of *Wiltſhire* to provide him retired lodgings, books, and whatever elſ was neceſſarie for ſo great a work: which task beeing finiſhed, and confirmed by Scriptures, Councils, and Fathers, hee preſented it to the King: who (having read it) asked him whether hee would juſtifie it before the Pope: who profeſſing his willingneſs, the King haſtened his

dispatch to *Rome:* and sent other learned men abroad to forrein Universities to dispute this question amongst the Divines there, where it was concluded that no such Matrimonie was lawful by the word of God. When the King's Ambassadors came to *Rome*, the Pope profering them his foot to kiss, the Earl of *Wiltshire's* Spaniel caught his great Toe in his mouth, whereupon the Ambassadors scorned to kiss after the dog, and the Pope pulled in his foot again: there *Cranmer*, and the rest profered to defend, that, *Jure Divino* the brother ought not to marrie his brother's wife; but none appearing against them, the Pope made Doctor *Cranmer* his Penitentiarie, and so dismissed them: From thence Doctor *Cranmer* traveled to the Emperor's Court at *Vienna*, profering to dispute with his Divines upon the said question: where *Cornelius Agrippa* in private conference receiving full satisfaction from him, *Cranmer* was thence also dismissed without anie dispute; and in this journie, to and fro hee learned all the New Testament by heart. Upon his return into *England* the King made him Archbishop of *Canterburie:* in which place hee carried himself as formerly hee had done, rising everie morning at five a clock to his studie, and never beeing idle all the daie: after dinner, if hee had no suiters, heee spent an hour at Chess, and so to his studie again: hee was by nature very charitable, and gentle, so prone to forgive, and forget wrongs that it grew into a Proverb, *Do my Lord of Canterburie a shrewd turn, and hee will bee your friend as long as you live:* Hee stoutly opposed the Six bloodie Articles, and yet with such humilitie, and modestie, that the King could

Studious.

Gentle.

could not bee offended with him for it: hee was so free from passion that hee never mis-called the meanest of his servants: hee was just in paying all men, so that when hee was cast into Prison, hee owed no man a farthing; hee relieved manie that were in want: the whole weight of Reforming Religion laie upon his hands, so that for sixteen years together his houf was never emptie of learned men to assist in deciding Ecclesiastical controversies: his charitie to the Poor was very great, for whom hee provided lodgings, beeing sick, lame, wounded, *&c.* and appointed an Almer, Physician, and Chirurgion to attend them, having daily hot broth and meat sent them from his own Kitchin: hee had manie and great enemies of the Papists who endeavoured by all means to have brought him into displeasure with the King: yet it pleased God to over-rule the King's heart that hee would never bee alienated from him, which favor the King continued to him so long as hee lived, and in King *Edward* the sixth's daies hee continued in his place, and much holp forward the work of Reformation. In the begining of Queen *Marie's* Reign, hee was a principal man whom shee maligned:

Charitie.

Popish malice.

God's mercie.

——*Manet altâ mente repôstum*
Judicium Cleri, spretæque injuria Matris.

Her Mother's wrong was deeply laid to heart,
And Clergie's doom, for which they now must (smart.

and therefore shee appointed Commissioners to examine him, who commanded him to bring to them an

an Inventorie of all his goods, which they ſeized upon, and ſhortly after hee was ſent priſoner to the Tower, for Treaſon (as was pretended) but for Religion indeed: from thence hee was removed to *Oxford:* where again hee was called before the Pope's Delegate, and the Queen's Commiſſioners; to the later hee did obeiſance, but to the Pope's Delegate hee would do none: before them hee made a worthie Confeſſion of his Faith; then they proceeding to Degrade him, hee pull'd forth an appeal from the Pope to the next general Council; but his death beeing determined, his appeal was rejected, and hee Degraded: when hee came back into Priſon, hee deſired to eat, for hee had eaten nothing that daie before, for, ſaid hee, *I was before ſomwhat troubled, but now I thank God my heart is quiet:* hee had not one pennie in his purſ to help himſelf: but the Lord ſtirr'd up a Gentleman's heart to give him ſom monie, for which hee had like to have com into great trouble: Hee was kept in Priſon almoſt three years, and the Doctors in *Oxford* labored by manie ſubtil tricks to draw him to a Recantation: removing him to the Dean's houſ of *Chriſt-Church*, where hee had daintie fare, recreations, and what elſ might entiſe him from Chriſt to the world: they promiſed him life, the Queen's favor, his former dignitie, and what not, if hee would but with his hands ſubſcribe to a few words by waie of Recantation, which if hee refuſed, there was no hope of pardon: with manie ſuch provocations, and flatteries, they at laſt prevailed with him to ſubſcribe it: after which hee neither had inward quietneſs in his own conſcience, nor anie outward

A good conſcience. Povertie.

Popiſh ſubtiltie.

Humane infirmitie. The danger of Apoſtaſie.

outward help from his adverſities: for the Queen beeing glad of his Recantation, yet preſently reſolved his death, appointed the time (when hee leaſt exſpected it) and the perſons that ſhould ſee it performed: hee had no notice of his death till the very morning a little before hee was to ſuffer: there was a great concourſ of people, ſom exſpecting that hee ſhould make his publick recantation at his death, others hoping better of him: from priſon hee was brought to S^t *Maries* Church, where Doctor *Cole* (by the Queen's order) preached, and *Cranmer* was ſet on a ſtage before him: which ſad ſpectacle much affected manie, to ſee him who had lived in ſo great honor, and favor, to ſtand there in a ragged gown, ill-favor'd clothes, an old cap, and expoſed to the contempt of all men: *Cole*, in his Sermon, ſhewed for what Doctor *Cranmer* was condemned, encouraged him to take his death patiently, and rejoiced in his Converſion to Poperie: but that joie laſted not long: the Sermon beeing ended, Doctor *Cranmer* entreated the people to praie for him, that God would pardon his ſin, eſpecially his Recantation, which moſt of all troubled his conſcience, which hee ſaid was contrarie to the truth which hee thought in his heart and written for fear of death, and upon the hope of life: and, ſaid hee, *That hand of mine which hath written contrarie to my heart, ſhall firſt bee pun-ſhed:* at theſe words the Doctors began to rage, and fume, and cauſſed him to bee pulled down from the ſtage, and his mouth to bee ſtopped that hee ſhould not ſpeak to the people: at the place where *Ridley*, and *Latimer* had before ſuffer'd, he kneeled down, and praied, then

Apoſtaſi repented of.

Holie revenge.

Patience.

put off his clothes: when the fire was kindled and came near him, hee ſtretched out his right hand, which had ſubſcribed, holding it ſo ſtedfaſt, and immoovable in the fire (ſaving that once hee wiped his face with it) that all might ſee his hand burned before his bodie was touched: when the fire came to his bodie, hee endured it patiently, ſtanding ſtedfaſt alwaies in one place, mooving no more then the ſtake which hee was bound to: ſo long as hee could ſpeak, hee repeted, *Lord Jeſus receiv my ſpirit:* and ſo in the flames, hee gave up the ghoſt, *An. Chriſti* 1556; and of his Age 72.

The Life of Conrade Pellican, *who died* Anno Chriſti 1556.

Conrade Pellican was born at *Rubeac* in *Suedeland*, *An.* 1478, and brought up in learning by his parents: at thirteen years of age hee went to *Heidleberg*, after ſixteen moneths ſtudie there, hee return'd home, where hee entred into a Monaſterie: yet afterwards returned to *Heidleberg*, and from thence to *Tubinge*, where hee ſtudied the Liberal Arts, and was much admired for his quick wit: hee ſtudied alſo School-Divinitie, and Coſmographie, wherein hee profited exceedingly: hee took very great pains in the ſtudie of Hebrew: and at *Baſil* was made Doctor in Divinitie: afterwards the Pope's Legat took him with him towards *Rome*, beeing affected with his learning, but falling ſick of a Fever by the waie, hee returned to *Baſil*. Whil'ſt hee thus continued a Friar, hee was of great eſteem amongſt them, becauſ of his learning and

and integritie: but it pleaſed God at laſt, that by reading *Luther's* books, and conference with learned, and godlie men, hee began to diſ-reliſh the Popiſh Errors, and ſo far to declare his diſlike of them, that hee was much hated, and perſecuted for a *Lutheran:* but about the ſame time the Senate of *Baſil* choſe him Lecturer in Divinitie in that Citie, together with *Oecolampadius:* where hee began firſt with reading upon *Geneſis,* then on *Proverbs,* and *Eccleſiaſtes. Anno Chriſti* 1526, hee was, by the means of *Zuinglius,* ſent for to *Tygure,* and beeing com, was moſt courteouſly entertained by him: there hee laid down his Monk's Coul, and married a wife, by whom hee had a ſon, which hee named *Samuel,* beeing then preaching upon the hiſtorie of *Samuel:* that wife dying, hee married again, but had no children by his ſecond wife: hee was preſent at the Diſputation at *Bern* about Religion: after *Zuinglius* his death, there were choſen into his room, *Henrie Bullinger,* and *Theodore Bibliander,* who was an excellent Linguiſt, and began to read upon *Iſaie,* to the great aſtoniſhment of his hearers, for that hee was not above 23 years old. *Pellican,* at the earneſt requeſt of learned men, Printed all his Lectures, and Annotations which were upon the whole Bible, excepting onely the Revelations, which portion of Scripture hee not intending to write upon, cauſſed the Commentarie of *Sebaſtian Meyer* upon it, to bee bound with his, to make the work complete: Hee tranſlated manie books out of Hebrew, which were printed by *Robert Stevens:* and having been Hebrew Profeſſor at *Tygure* for the ſpace of thirtie years, wherein hee was moſt acce-

Converſion.

ptable to all, not onely in regard of his excellent learning, and indefatigable pains, but alſo in regard of his ſweet, and holie Converſation. At laſt falling into the pain of the ſtone, and other diſeaſes, hee departed this life upon the daie of Chriſt's Reſurrection, *Anno Chriſti* 1556, and of his Age 78.

The Life of Bugenhagius, *who died* Anº Chriſti 1558.

John Bugenhagius was born at *Julinum* in *Pomerania*, *Anno Chriſti* 1485; his parents were of the rank of Senators, who bred him up carefully in learning, and ſent him to the Univerſitie of *Grypſwald*, where hee profited in the ſtudie of the Arts, and the Greek tongue: Beeing twentie years old, hee taught Schole at *Trepta*, and by his learning, and diligence, hee made the Schole famous, and had manie Scholars, to whom alſo hee read dailie ſom portion of Scripture, and praied with them: and meeting with *Eraſmus* his book againſt the Hiſtrionical carriage of the Friars, and the Idolatrie of the times, hee gat ſo much light thereby, that hee was ſtirred up to inſtruct others therein, and for that end in his Schole hee read *Matthew*: the Epiſtles to *Timothie*, and the *Pſalms*, to which hee added Catechiſing, and alſo expounded the Creed, and the ten Commandements; unto which exerciſes manie Gentlemen, Citizens, and Prieſts reſorted: from the Schole hee was called to preach in the Church, and was admitted into the College of Presbyters: manie reſorted to his Sermons of all ranks, and his fame ſpred abroad: inſomuch

Converſion.

much as *Bogeſlaus*, the Prince of that Countrie, emploied him in writing an Hiſtorie of the ſame, and furniſhed him with monie, books, and records for the enabling of him thereto: which Hiſtorie hee completed in two years, with much judgment, and integritie.

Anno Chriſti 1520 one of the Citizens of *Trepta*, having *Luther's* book of the Babyloniſh Captivitie ſent him, hee gave it to *Bugenhagius*, as hee was at dinner with his Collegues, who looking over ſom leavs of it, told them that manie Hereticks had diſquieted the peace of the Church ſince Chriſt's time, yet there was never a more peſtilent Heretick then the Autor of that book: but after ſom few daies, having read it with more diligence, and attention, hee made this publick Recantation before them all: *What ſhall I ſaie of* Luther, *All the world hath been blinde, and in Cimmerian darkneſs, onely this one man hath found out the Truth:* and further diſputing of thoſe queſtions with them, hee brought moſt of his Collegues to bee of his judgment therein: hereupon *Bugenhagius* read *Luther's* other works diligently, whereby hee learned the difference between the Law, and the Goſpel: Juſtification by Faith, &c. and taught theſe things alſo to his hearers; but the Divel envying the ſucceſs of the Goſpel, ſtirred up the Biſhop to perſecute the profeſſors of it, ſom of which hee caſt into Priſon, and cauſſed others to flie awaie, inſomuch as *Bugenhagius* alſo beeing not ſafe, and deſirous to bee acquainted, and to confer with *Luther*, went to *Wittenberg An. Chriſti* 1521, and of his Age 36: and came thither a little before *Luther's* going to the *Diet*

A raſh cenſure.

Recantation.

Sathan's malice.

at *Worms:* in whose absence hee opposed *Carolostadius*, who would have all Magistrates to rule by the Judicials of *Moses*, and Images to bee cast out of the Churches: upon *Luther's* return out of his *Pathmos*, hee was chosen Pastor of the Church of *Wittenberg*, which hee taught, and governed with much felicitie, and in manie changes of affairs, for the space of 36 years; never leaving his station, neither for war, nor pestilence, and when hee was profered riches, and preferment both in *Denmark*, and *Pomeren*, yet hee would never leav his charge, though he lived but poorly in it. *An. Christi* 1522 hee was sent for to *Hamburg*, where hee prescribed to them a form both of Doctrine, Cerimonies, and Calling of Ministers, where hee erected a Schole also, which afterwards grew very famous; and *Anno Christi* 1530 beeing sent for to *Lubec*, hee prescribed to them also an order both for Preaching, and Discipline, and set up a Schole there also. *An. Christi* 1537 hee was sent for by *Christian* King of *Denmark* to reform Religion in his Dominions, at which time, hee set forth a book about the Ordination of Ministers: there also instead of the seven Bishops of *Denmark*, he setled seven Superintendents to Ordain Ministers, and to see to the Government of the Church, whom hee ordained in the presence of the King, and the Senate, in the chief church of *Hafnia:* hee set up Lectures also in that Universitie, and Ordained Ministers for the Churches of *Denmark*, and *Norway*, of which there were 24000. *Anno Christi* 1542 bee was emploied by the Elector of *Saxonie* to Reform the Churches in the Dukedom of *Brunswick:* the year following, the

A good Pastor.

Humilitie.

Ordination of Ministers.

the Senate of *Hildeſia* ſent for him to Reform their Churches, where hee, with *Corvinus*, and *Henrie Winckle*, wrote them a Form of Ordination, and Ordained ſix Paſtors for their ſix Congregations. *An. Chriſti* 1533 hee proceeded Doctor, at the Inſtigation of *Joh. Friderick*, Elector of *Saxonie*: afterwards in the Wars of *Germanie* for Religion, *Wittenberg* was beſieged, and *Bugenhagius* beeing grown old, hee met with manie troubles, yet would hee never flie, but by dailie praier to God hee much cheared up himſelf, conſidering that in ſo great tempeſts, the poor Ship of Chriſt's Church was not ſwallowed up and devoured. Conſtancie

The Controverſies, and Quarrels which ſprung up in the Church were the greateſt grief to him: Beeing grown old, and his ſtrength ſo decaied that hee could no longer preach, hee yet reſorted daily to church, where hee poured forth fervent praiers both for himſelf, and the afflicted condition of the Church of God at that time: afterwards falling ſick (though without much pain) hee continued inſtant in praier, and holie conference with his friends: and drawing near to his end, hee often repeted, *This is life eternal, to know Thee the onely true God; and him whom thou haſt ſent Jeſus Chriſt*: and ſo quietly departed in the Lord, *An. Chriſti* 1558, and of his Age 73. Praier.

Hee was a faithful Paſtor: merciful to the poor: ſevere, and ſtout in reproof: an earneſt defendor of the Truth againſt Errors: ardent in praier, *&c.* Hee joined with *Luther* in the Tranſlation of the Bible: which beeing finiſhed, everie year upon that daie, hee invited his friends, and made a feaſt which hee called the *Feaſt of the Tranſlation of the Bible*. Preacher's pattern.

The



P. MELANCTHON

The Life of Philip Melancthon, *who died* Anno Christi 1560.

Philip Melancthon was born at *Bretta* in the lower *Palatinate An. Christi* 1497, of honeſt parents of a middle rank, by whom hee was brought up in learning in his childhood, and afterwards ſent to *Heidleberg* at twelv years of age, where hee ſtudied the Arts, Poetrie, and Hiſtorie: there alſo hee inſtructed the ſons of Count *Leonſtein*, and Commenſed

sed Batchelor of Arts, *An. Christi* 1511 with general approbation: after three years studie there, the aër not agreeing with him, hee removed to *Tubing*. Hee alwaies used to carrie his Bible about with him, reading often in it both at Church, and elswhere: hee studied the Mathematicks, Law, and Physick, in all which hee profited much: there hee Commensed Master of Arts: *Luther* about that time begining to oppose the Pope: *Friderick* Duke of *Saxonie* sent for *Melancthon* to join with him therein, whereupon hee went to *Wittenberg* beeing twentie two years old: there hee began to expound *Paul*'s Epistle to *Titus*, to the great admiration of his hearers, which flock't exceedingly to his Lectures, and *Luther* also was exceedingly taken with the fame: Hee was present with *Luther* at *Lipswich*, when hee disputed with *Eccius*, where though *Eccius* contemned him for his youth, and called him *saccum distinctionum*, yet hee got himself much credit, and gave som experience of his abilities in Controversies. *Anno Chr.* 1520 hee expounded the Epistle to the *Romans*: the year after when the Divines of *Paris* had condemned *Luther's* Doctrine, and books, hee wrote an Apologie for him, against their furious Decree. *An. Chr.* 1522 hee printed his Common-places; his Comments on both Epistles to the *Corinthians*. In the Wars of the Boors, hee confuted their Articles, whereby they sought to justifie their Rebellion: hee was sent for to *Norimberg* to direct the Senate in the erecting of a Schole: hee was emploied in visiting the Churches in *Saxonie*. *An. Chr.* 1529 the Elector of *Saxonie* took him with him to the Convention at *Spire*: where by the Scriptures.

consent of the Protestant Princes, hee drew up a confession of Faith with great pains, and exactnes, which by them was presented to the Emperor *Charls* the Fifth. *Anno Christi* 1536 hee went abroad to visit, and refresh himself with his friends, where falling off a ladder hee hurt his back-bone, which put him to great pain, but through God's mercie hee recovered: and the year after hee went to the Convention at *Smalcald*, where (by reason of *Luther's* sickness) almost the whole burthen laie upon him of managing the busines about Religion: a while after hee went to *Hagenaw* to meet the Protestant Divines there, and fore-seeing that hee should fall into a mortal disease, hee made his Will, and left it with *Cruciger*, saying,

God's mercie.

Note.

Viximus in Synodis, *& jam moriemur in illis.*

Imploi'd in Synods, living, oft was I:
Now in a Synod I am like to die.

Accordingly in his journie hee fell very sick, yet through God's mercie, and the care and skil of the Physician, hee recovered again, his health beeing much furthered by the earnest praiers of *Luther*, and *Cruciger*. In his disputation with *Eccius*, *Eccius* brought a very subtil Argument, which hee beeing not able suddenly to answer, said, *Cras tibi respondebo*, I'le answer you to morrow: to whom *Eccius* replied, That is little for your credit if you cannot answer it presently: whereupon hee replied; Sir, I seek not my own glorie in this busines, but the Truth; to morrow (God willing) you shall hear further. When the

Power of Praier.

Humilitie.

the Wars for Religion brake out in *Germanie*, hee foresaw in a dream the Captivitie of the Elector of *Saxonie*, and the *Lantgrave* of *Hesse*, fifteen daies before they were taken: and when *Melancthon* did justly bewail those sad times, hee was accused to the Emperor as an enemie to his affairs; whereupon the Emperor sent to *Maurice* the Elector to send him to him, which hee refused to do: Hee was sent also to the Council of *Trent*, but whil'st hee staied at *Norinberg* for the Publick Faith, the War brake out betwixt *Maurice* of *Saxonie*, and the Emperor about the *Lantgrave* of *Hesse*; whereupon hee returned to *Wittenberg* again: and shortly after the Plague breaking out there, the Universitie was removed to *Tergav*: but hee said, *Hee feared not that Plague, but a far worse plague, which threatned the ruine of the Commonwealth*: Whil'st hee was with the *Palatine* at *Heidleberg*, hee had news brought him of the death of his wife, who had lived piously, and lovingly with him in wedlock 37 years: at the hearing whereof hee expressed himself thus, *Farewel* Kate, *I shall follow thee ere long*. Hee had manie contentions with the Popish partie both by disputations, and writing: the last Lecture that hee read was upon that text in *Isa. Lord who hath believed our report?* presently after hee was taken with a Fever, which suddenly weakned him, yet would hee not intermit his labors, but continued writing, and praying till the 29th of *April*, *An. Christi* 1560, at which time with earnest, and fervent praier to God, hee yielded up his Ghost, beeing 63 yearsold, and having taught at *Wittenberg* 42 years: Hee was buried close by *Luther*'s; they having been faithful,

A Prophetical dream

Patience.

and intimate friends in their lives: hee took much pains in the Universitie of *Wittenberg*, reading three or four Lectures everie daie, unto which manie resorted: Hee was never idle, but spent all his time in reading, writing, disputing, or giving counsel: hee neither sought after great titles, nor riches: hee could not bee perswaded to take the degree of a Doctor, saying, That such honor was a great burthen: Hee had manie, and great enemies who often threatned to Banish him *Germanie:* of which himself write's, *Ego jam sum hîc, Dei beneficio, quadraginta annos, & nunquam potui dicere, aut certus esse me per unam septimanam mansurum esse:* I have through Gods mercie been heer these fourtie yeers, and yet I could never saie, or bee sure that I should remain heer one week to an end: A little before his death, hee said, *Cupio ex hac vita migrare propter duas causas; primùm ut fruar desiderato conspectu filii Dei, & cœlestis Ecclesiæ: deinde ut liberer ab immanibus, & implacabilibus Theologorum odiis.*

Industrie.

Humilitie.

Afflictions.

When hee was first himself Converted, hee thought it impossible for his hearers to withstand the evidence of the Truth in the Ministerie of the Gospel: But after hee had been a Preacher a while, hee complained that *old Adam was too hard for young Melancthon.* Hee is called by one, *Phœnix Germaniæ, & alter Elizæus.* Hee used to saie that there were three labors very difficult, *Regentis, Docentis, Parturientis,* of Magistrates, Ministers, and Women in Travel: hee made his own Epitaph:

Three difficulties.

Iste brevis tumulus miseri tenet ossa Philippi:
Qui qualis fuerit nescio, talis erat.

Here

Here lie's interred in theſe ſtones
Much afflicted Philip's bones:
For alwaies ſuch in life was hee
I know not what in death hee'l bee.



IO: ALASCO

The Life of John *a* Laſco, *who died* Anno Chriſti 1560.

John Laſcus was born of a noble familie in *Poland*, and brought up in learning: afterwards traveling

to *Tygure* in *Helvetia*, hee was by *Zuinglius* perſuaded to betake himſelf to the ſtudie of Divinitie: and when hee might have been preferred to great honor in his own Countrie, ſuch was his love to Chriſt, and his Church, and ſuch his hatred to Poperie, that hee choſe with *Moſes* to ſuffer affliction with the people of God, rather then to live in worldlie honor, and peace amongſt his friends: coming into *Friſland*, *Anno Chriſti* 1542 hee was called to bee a Paſtor at *Embden*, where hee fed, and ruled his flock with great diligence: the year after, hee was ſent for by *Ann* the widdow of Count *Oldenburg* to Reform the Churches in *East-Friſland*; and the next year after by *Albert* Duke of *Pruſsia*, but when hee agreed not with him in judgment about the Lord's Supper, the work remained unperfected: about that time (the Emperor perſecuting the Proteſtants) hee was ſent for by King *Edward* the 6th (upon *Cranmer's* motion) into *England*, where hee gathered, preached unto, and governed the *Duch*-Church, which remain's to this daie. In the daies of Queen *Marie*, hee obteined leav to return beyond-Sea, and went with a good part of his Congregation into *Denmark*: but there hee found but cold entertainment, by reaſon of his differing from them about the Lord's Supper: the Churches of *Saxonie* alſo rejected them, not ſuffering them to live amongſt them upon the like reaſon: at length that poor Congregation found entertainment in *Friſland*, under the Ladie *Ann Oldenburg*, and ſetled at *Embden*: *Anno Chriſti* 1555 hee went thence to *Francford* upon *Main*, where, with the conſent of the Senate, hee gathered a Church of ſtrangers, eſpecially

Chriſt beſt of all.

Reformation.

Afflictions.

ally out of *Belgia:* from thence hee wrote a letter to the King of *Poland*, and his Council vindicating his doctrine from som assperſions caſt upon it by his adverſaries: manie enemies alſo roſe up againſt him, and his Congregation for differing from them about Chriſt's preſence in the Sacrament, eſpecially one *Weſtphalus*, who wrote bitterly againſt them, calling them *Zuinglians*, and affirming that all thoſe which had ſuffered about that point in *Belgia*, *England*, or *France* were the Divel's Martyrs: At laſt *Laſcus* returned into his own Countrie, from which hee had been abſent twentie years: there hee found God's harveſt to bee great, and the laborers to bee very few: his coming was very unwelcom to the Popiſh Clergie, who ſought by all means to deſtroie him, or to get him baniſhed, and therefore they accuſed him to the King for an Heretick, beſeeching him not to ſuffer him to ſtaie in the Kingdom; to whom the King anſwered, That though they pronounced him an Heretick, yet the States of the Kingdom did not ſo eſteem him, and that hee was readie to clear himſelf from thoſe aſſperſions: when they thus prevailed not, they caſt abroad reproaches, and all manner of lies, as if hee would ſtir up a civil war in the Kingdom: but it pleaſed God when hee had ſpent a little time in inſtructing his friends, that hee ſickened, and died *An. Chr.* 1560. Hee was of an excellent wit, and judgment, and took much pains to have compoſed that difference in the Churches about Chriſt's preſence in the Sacrament, though it ſucceeded not: the King of *Poland* had him in ſuch eſteem, that hee made uſe of his advice, and help in manie great, and difficult buſineſſes.

Cenſoriouſneſs.

Popiſh malice.

Slanders.

The

The Life of Auguſtine Marlorat, *who died* Anno Chriſti 1562.

Auguſtine Marlorat was born in *Lorrain*, *An.* 1506: his parents dying whil'ſt he was young, and his kindred gaping after his eſtate, thruſt him at eight years old into a Monaſterie of *Auguſtine Friars*, by which means (God ſo ordering of it) hee was brought up in learning, and became a Preacher; and afterwards hee went to the Univerſitie of *Luſanna* in the Countrie of *Bern*, where hee profited much in learning, and came to the knowledg of the Truth, and from thence was choſen to bee the Paſtor at *Vivia* near to the Lake of *Lemon*: and from thence hee was ſent for to *Rotomag*, where hee behaved himſelf with much pietie, and wiſdom. *An. Chriſti* 1561 hee was preſent at the conference at *Poſiach* between the Cardinal of *Lorrain*, and *Theodore Beza*, where hee acquitted himſelf with much courage: the year following when the Civil Wars brake forth in *France*, the Citie of *Rotomag* was beſieged, and after a hard ſiege, was taken: where *Marlorat*, and four other chief Citizens by the malice of *Mont-Morencie*, and *Francis* Duke of *Guiſe* were hanged, though ſom of his adverſaries would have ſav'd him, *An. Chr.* 1562, and of his Age 56.

God's mercie.

Popiſh cruelkie.



P. MARTYR

The Life of Peter Martyr, *who died* Anno Christi 1562.

PEter *Martyr* was born at *Florence An.Chr.* 1500: of an ancient, and honorable familie: his parents were very solicitous for his education, placing him with eminent School-masters: his mother beeing skilful in the Latine-tongue, trained him up in it from his childehood: and read *Terence* his Comedies to him: hee was of so pregnant, and ingenious

a disposition, that hee gave great hopes of excelling in future time, especially having a strong, and firm memorie: and so studious, and painful that hee spent no time idly: and desiring to shun all occasions which in a plentiful Citie might provoke him to luxurie, and riot. At sixteen years old, hee entred into a Monasterie of the strictest Order of *Augustine Friars*, which was near unto *Florence:* which action his father much misliked, knowing that their seeming holinesse was but hypocrisie: and beeing desirous that his onely son should by marriage have propagated his familie: but that which moved *Pet. Martyr* to chuse this life was, that hee might have leisure to serv God, to follow his studie, and to enjoie the benefit of that famous Librarie which those Monks had: there hee spent his time three years in the studie of the Arts, and of the holie Scriptures, and learned part of them by heart: from thence hee was sent to the Universitie of *Padua*, where hee lived in a Monasterie of the same Order eight years; all which time hee spent in the studie of the Arts, wherein hee labored night, and daie; hee studied Greek also, and without an instructer, by his own diligence hee grew very expert in it: hee grew so famous for his learning, that at 26 years old the Universitie graced him with the title of a Doctor: hee became a famous preacher in *Rome*, *Bononia*, and diverse other Cities in *Italie:* in the Colleges also hee read Philosophical Lectures, and expounded the Scriptures: and finding his want of the Hebrew in expounding the Old Testament, hee applied himself to the studie of that Language, with indefatigable pains, profiting much therein: his

Temperance.

Scriptures.

Studious.

his carriage and learning were ſuch, that his name growing famous hee was made Abbat of *Spoleta:* and therein alſo hee carried himſelf with ſuch prudence, and dexteritie in his government, that all admired him: after three years hee was removed from thence to govern the College at *Naples*. Hitherto hee had followed the ſtudie of School-divinitie: but by comparing of their opinions with the Scriptures, hee began to finde manie Errors in the Church of *Rome*, whereupon (God inclining his heart thereunto) hee began to read ſom Proteſtant Autors, and gat *Bucer's* Commentaries, with ſom others: and *Zuinglius, De vera & falſa Religione*, &c. by which books, hee confeſſed afterwards that hee profited very much: there alſo hee fell into the acquaintance of *Valdeſius* a *Spaniard*, who, after hee had embraced the Truth in the love of it, ſpent his time in *Italie*, eſpecially in *Naples*, where by his Life, and Doctrine hee had gained manie to Chriſt, eſpecially of the Nobilitie, amongſt whom *Galleacius Caracciolus*, the Marqueſs of *Vico* was one: there beeing a Church thus by God's Providence gathered in *Naples*, *Peter Martyr* joined himſelf to it: where hee began publickly to expound the firſt Epiſtle to the *Corinthians*, which hee did with much fruit, and had manie Biſhops, and great men to bee his hearers, but when hee expounded 1 *Cor.* 3. 13, 14. contrarie to the ordinarie Gloſs, which would finde Purgatorie in that text: hee began to bee much hated of manie: who alſo accuſed him, and cauſſed his Lecture to bee put down: but hee appealed from this unjuſt cenſure to the Pope, where, by the means of his friends,

Converſion.

Power of the Word.

Conver on.

Popiſh malice.

hee overcame his enemies, and continued his Lecture; but hee had ſcarce been there three years, when hee fell into a mortal diſeaſ, together with his faithful friend, and companion in his ſtudies *Benedict Cuſanus* who died there: but *Martyr* (through God's great mercie) eſcaped: and his friends finding the aër of *Naples* not to agree with him, they made him the Viſitor General of that Order, which hee diſcharged with a great deal of faithfulneſs: then hee was made Prior at *Lucca*, and, whereas there had been an old grudg between them, and the *Florentines*, hee carried himſelf ſo equally, and worthily, that they loved him as if hee had been one of their own Citizens: in that College hee was very careful to have the youth trained up, both in Religion, and learning: and in the knowledg both of the Arts, and Tongues: there *Celſus* read Greek, and *Tremelius* Hebrew, and himſelf daily interpreted ſom part of *Paul's* Epiſtles alſo: manie of the Citizens, and Senators reſorted to his Lectures: and that hee might the better propagate Religion in that Common-wealth, hee preached everie Lords-daie to the people: and what his ſucceſs was, may appear by this, That within one years ſpace after his departure out of *Italie*, eighteen Fellows of that College forſook it, and the Papacie, and betook themſelvs to the Reformed Churches, amongſt whom was *Martinengus*, afterwards Paſtor of the *Italian*-Church in *Geneva*, *Zanchie*, *Tremelius*, &c. manie Citizens alſo went into voluntarie exſile where they might enjoie the Goſpel, and their own ſecuritie: whil'ſt *Martyr* was at *Lucca*, the Emperor, and Pope *Paul* the 3d met together in that Citie,

God's mercie.

Converſion.

Citie, whereupon his enemies laid ſnares to intrap him, and to trie the affections of the Citizens, they firſt ceaſed upon one of the College, who by the Pope's command was caſt into Priſon, which thing ſom of the chief Citizens taking hainouſly, brake the Priſon, and carrying him out of the Citie, bad him flie for his life: but hee (by a fall breaking his leg) was again apprehended and carried Priſoner to *Rome:* and then laying wait for *Martyr,* they ſtirred up all his enemies to proſecute againſt him, and manie of his own Order meeting together at *Genoa,* ſummoned him to appear before them: but his friends warning him of the danger, hee reſolved to eſcape into *Germanie,* and having given ſom of his books to the College, and committed the reſt to a Citizen, that was his faithful friend, to bee ſent into *Germanie,* hee (accompanied onely with three perſons whom he moſt confided in) went privately away: and coming to *Piſa,* hee celebrated there the Lord's Supper with ſom Noble-men: and from thence hee wrote back to *Lucca* to *Reinold Pool,* and ſom others, ſhewing the reaſon of his departure, and the great abuſes in Poperie, and in a ſpecial manner among the Monks, and Friars: from thence hee went to *Florence,* where meeting with *Bernardine Ochine,* (who was ſent for to *Rome*) *Martyr* acquainted him with the danger that hee was like to meet with there, whereupon they reſolved both together to go for *Germanie:* and coming to *Tygure,* hee was kindely entertained by *Bullinger, Pellican,* and *Gualter:* from thence hee went to *Baſil:* from whence within a moneths ſpace (by the procurement of *Bucer*) hee

Popiſh malice.

Flight in perſecution.

Wickedneſs of Papiſts.

was called to *Argentine*, and made Profeſſor of Divinitie; there hee ſpent five years, in which time hee interpreted manie books of the holie Scriptures: hee was alſo an excellent Diſputant: hee firſt lived there a ſingle life with his friends that came with him out of *Italie*, having but a ſmal ſtipend, which agreed well with his frugalitie, and having left his Countrie, honors, and riches for Chriſt's ſake, hee was well contented with it: afterwards, by the advice of his friends, hee married a wife, one who feared God, and was very loving to him, prudent, and induſtrious in her familie. About that time King *Edward* the 6th (by the advice of the Duke of *Summerſet*, and Archbiſhop *Cranmer*) beeing deſirous to breed up a godlie Miniſtrie, thought it the beſt waie to Reform the Univerſities, and hearing of the admirable learning, prudence, and Pietie of *Peter Martyr*, they ſent for him into *England*: ſo that with the conſent of the Senate, and in the companie of *Bernardine Ochine* hee went thither: where hee was entertained moſt courteouſly by *Cranmer*, and after a while was by the King ſent down to *Oxford* to bee the Divinitie Profeſſor there: in which Univerſitie hee interpreted the 1. Epiſtle of the *Corinthians*. The Scholars at firſt heard him diligently, and admired his learning, but when hee came to ſpeak of the Sacrament of the Lord's Supper, they began to ſhew their teeth, eſpecially the Heads of the houſes, accuſing and railing upon him to the people, whereby they brought him into ſom danger: they alſo ſet up papers upon the Church-doors, written in Engliſh, that the next daie after there would bee a diſputation about the Preſence

Contentment.

Popiſh malice.

ſence of Chriſt in the Sacrament; and at the time appointed they went to the place with a great companie both of Schollars and Townſmen, rather to fight, then to uſe Arguments: *Martyr*, beeing ignorant of all this, was preparing to go to his Lecture, till ſom of his friends came, and acquainted him with the whole buſineſs, perſuading him not to adventure himſelf amongſt that rude multitude, to which hee anſwered, That hee never had been the Autor of anie tumult, neither would give occaſion now, but beeing appointed by the King to read that Lecture, hee would not neglect his dutie, nor fruſtrate the exſpectation of his hearers; and thus, accompanied with his friends, hee went forward; by the waie, Dr *Smith's* boie met him with a paper, wherein hee challenged him to diſpute with him: hereupon his friends again earneſtly preſſed him to return home, but hee reſolutely went to the place, and by modeſt ſpeech endeavoured to quiet the rude companie: telling them, That hee refuſed not to diſpute, but at that time, hee came to read his Lecture, deſiring their attention; which having with ſom difficultie obteined of them, hee perform'd to it the admiration of them all: his Lecture beeing ended, they with great clamors called again for a diſputation; hee modeſtly anſwered, That hee would not refuſe it at another time, but for the preſent hee was not prepared, not ſo much as knowing their queſtions, *&c.* and that hee would ſend to know the King's minde, that the buſineſs might bee carried on the more orderlie: but when they began to make a tumult, the Vice-Chancellor interpoſed his autoritie, commanded the Bedles to diſmiſs

Courage.

dismiss the companie, and withall appointed a time for them to meet at his house, where the disputation should bee held, and so conveied *Martyr* home in safetie: At the time appointed, *Martyr*, with his friends, repaired to the Vice-Chancellor's house, thither also resorted *Smith*, with his companions; and when they could not agree upon terms for the disputation, it was deferred till the King should bee acquainted with it, and order the managing of it: which accordingly was don, and the King sent som Commissioners to regulate the whole business, but when the time came, Dr *Smith*, beeing conscious to his former tumultuous dealing, fled away privily, first into *Scotland*, and from thence to *Lorrain*: yet *Martyr* disputed with three others for four daies together, and shamefully foiled them; which disputation afterwards, at the importunitie of his friends, hee publisshed in Print: not long after, the countrie people (stirred up by the Popish partie) began to gather into tumults, and to threaten the death of *Martyr*, so that when hee could not bee in safetie there, his friends conveied him safely to *London*, which the King much rejoiced at: they also hid his wife, and familie till the tumult was over: when all things were quiet, and som of the chiefest rioters punished, *Martyr* returned to *Oxford* to his former emploiment: but when his adversaries durst not openly oppose him, they raised manie tumults before his door, breaking his windows, and profering other abuses; whereupon the King made him a Canon of *Christ-Church*, and appointed him to live there in a fair house, with a pleasant garden: there hee was made Dean, and Com-

Popish malice.

Commenſed again Doctor in Divinitie: Hee was much prized by the godlie King, highly eſtetmed by *Cranmer*, *Ridley*, *Latimer*, *Hooper*, and all that loved the Truth in the Univerſitie: *Cranmer* made much uſe of him, and his advice about Reforming the Church, and ſettling the Government of it: But when thoſe bloodie *Marian* daies came, wherein Religion was eradicated, the Church laid waſte, and holie men ſhut up in priſons: *Martyr* alſo was forbidden the exerciſe of his place: whereupon hee deſired leav to depart the Kingdom, and obteined it: when hee came to *London*, hee viſited *Cranmer*, who was much refreſhed by his companie, and made a profer with *Martyr*, and three, or four more whom hee ſhould chuſe, to defend the Truth by Diſputation againſt all oppoſers; which beeing denied, *Martyr* again deſired a ſafe paſs, and having it granted, hee went to take ſhip, but his adverſaries (vexing at his eſcape) urged, that hee ſhould bee drawn out of the ſhip, and caſt into priſon, as a publick enemie to the Pope; yet it pleaſed God, that the Maſter of the ſhip beeing a godlie man, hid him at his houſ fourteen daies, till his adverſaries had given over ſeeking for him, and then conveied him ſafely to *Antwerp*: and from thence by night he went in a Coach to *Argentine*, where hee was entertained with much joie by his old friends, and reſtored to his former place: yet there the Divel alſo raiſed him up ſom enemies, who ſuggeſted to the Senate that hee differed in judgment from the *Auguſtnae-Confeſsion* about Chriſt's preſence in the Sacrament of the Lord's-Supper, which might cauſ much trouble in the Church, and that hee re-

God's mercie.

Sathan's malice.

 refuſed

fuſed to ſubſcribe to the Articles of Agreement between *Luther*, and *Bucer* about this matter: whereupon hee wrote to the Senate, That there was nothing in the *Auguſtane-Confeſsion* rightly underſtood which hee did not concur with, and that if his text at anie time ſhould lead him to ſpeak of that ſubject, hee would do it with ſuch modeſtie that it ſhould bee offenſive to none, and that his not ſubſcribing to the Agreement between *Luther*, and *Bucer* (wherein amongſt other things they had ſet down, That they which wanted true Faith, did yet nevertheleſs eat the bodie of Chriſt) ought not to bee objected to him, for that hee could not aſſent thereto but hee muſt give offence to the *Helvetian*, *Engliſh*, and *French* Churches, and to them at *Geneva* alſo: yea, and that *Bucer* himſelf in *England* had taught far otherwiſe: with this anſwer the Senate was wel ſatiſfied: there hee, and *Zanchie* taught diligently both Divinitie, and Philoſophie: yet his reſtleſs adverſaries did nothing but aſſperſ him, and ſeek his diſgrace, firſt more privily, and then more openly, which made him to think upon a remove: and God in his wiſe Providence ſo ordered it, that about that time *Pellican* dying at *Tygure*, the Senate there choſe *Matyr* in his room, and preſently ſent to him to com to them, and to the Senate at *Argentine* to give waie to it: which they did, though very unwillingly: *Martyr* himſelf beeing deſirous to embrace that Call, in regard of the oppoſition which hee met with there: ſo that *Anno Chriſti* 1556, to the great grief of his friends who loved him very dearly, hee departed to *Tygure*, *John Jewel* afterward Biſhop of *Sarum* accom-

God's mercie.

companying of him; there hee was entertained with much joie, both by the Senate, Schools, Miniſters, and all good men: hee reſided for a while with his old friend *Bullinger*, with whom hee lived with much intire friendſhip, which continued to their death: hee alſo, by his ſweet, and holie carriage, won the love of all; inſomuch that the Senate, to ſhew how highly they eſteemed him, made him free of their Common-wealth, that hee might not live as a ſtranger, but as a Citizen amongſt them: hee had buried his wife in *England*, at *Oxford*, (whoſe bodie the bloodie Biſhops afterwards cauſſed to bee digged up under Queen *Marie*, and to bee buried in a dunghill) whereupon, at the deſire of his friends, and to obtein iſſue, hee married again [one *Catharine Merenda*] who for Religion had left her own Countrie, and lived at *Geneva*, and had a good teſtimonie of the whole Church there. As hee was highly prized by them of *Tygure*, ſo hee loved them exceedingly, as may appear by two notable examples: *Celſus* the Paſtor of the *Italian* Church at *Geneva* beeing dead, manie of that Congregation having been *Martyr's* old diſciples, and very dear to him, choſe him to bee their Paſtor, and ſent to requeſt his coming to them, manie alſo of his old *Engliſh* friends that lived as Exiles there, much preſſed it: yea, and *Calvin* alſo wrote to him, deſiring him to embrace the Call: *Martyr* beeing thus importunately preſſed to remove thither, and having manie engagements to encline him that waie, yet referred the whole matter to bee determined by the Senate, and Miniſters at *Tygure*, and they underſtanding that there were other able, and fit men

Friendſhip.

Popiſh cruelтie.

A faithful paſtor.

to bee placed over the *Italian* Congregation, denying their consents to part with him, hee resolved to staie, notwithstanding all solicitations to the contrarie: and afterwards, when in Queen *Elizabeth's* daies hee was much importuned to return into *England*, and had large profers made him from the Queen, yet hee would not leav his flock till his death.

Disputation. The Queen mother, and King of *France* having appointed a disputation at *Posiach* about Religion; *Claudius Bradel*, and *Theodorus Beza* went to *Tygure* to entreat *Martyr's* assistance at the same, knowing his acutenes, and excellent facultie in disputations, unto whose requeſt, hee willingly assented, and the rather becaus the Queen of *France* desired it also, and sent him a safe conduct: when hee came thither hee made an Oratian to the Qveen, exhorting her to seek not onely the quiet of *France*, but of other Churches also, by promoting true Religion, shewing also what a blessing shee might exspect from God thereby: the Queen entertained him kindly, and so did the King of ~~Naples~~ Nauar, the Prince of *Conde*, and the Admiral of *France*: but the Cardinal of *Lorrain* sought to hinder the Disputation all that possibly hee could, but when hee could not prevail, five of each partie were chosen out to dispute the businesse of the Lord's Supper in private, having onely two Notaries present; and after several daies disputation som thing was drawn up as the result of all, which (with som explanations) *Beza*, *Marlorat*, *Martyr Spina* and the Lord of *Sole* subscribed unto; but when the same was presented to the Cardinal, and Popish Bishops, they complained of their Disputants as having consented

ſented to that which was Hereſie: and by their autoritie they brake off the diſputation, and departed: whereupon *Martyr* addreſſed himſelf to the Queen, ſeeing that hee was like to do no good there, deſiring licenſ to depart, which ſhee conſented to, and hee rerurned to *Tygure,* with a large teſtimonie of his worthie carriage, and a guard from the Prince of *Conde,* and the *Admiral* for his ſafetie. Thus having worn out himſelf with his indefatigable labors, and having his ſpirits much exhauſted with grief for the afflicted condition of the Churches of *France,* hee fell ſick of a Fever, made his Will; and to his friends that viſited him; hee ſpake chearfully, and comfortably, telling them that his bodie was weak, but inwardly hee enjoied much peace, and comfort; hee made before them an excellent Confeſſion of his Faith, concluding thus, *This is my faith, and they that teach otherwiſe to the withdrawing men from God, God will deſtroie them:* hee gave them his hand, and bid them farewel, and commending his ſoul to God, hee ſlept in the Lord, and was buried honorably *Anno Chriſti* 1562, and of his Age 62.

Comfort at death.

The Life of Amſdorfius, *who died* Anᵒ Chriſti 1563.

Nicolas Amſdorfius was born in *Miſnia,* of noble parents *An. Chriſti* 1483, and brought up in learning: From Schole hee went to the Univerſitie of *Wittenberg* about that time that *Luther* began to preach againſt Indulgences: in *An. Chr.* 1504 hee Commenſed Maſter of Arts, and afterwirds Licen-

tiate in Divinitie: hee embraced the Truth that brake forth in thoſe times, and preached it to others: hee accompanied *Luther* to *Worms:* in the time of *Luthe's* receſs into his *Pathmos*; hee, with *Melanchthon*, and *Juſtus Jonas*, beeing ſent to by the Elector of *Saxonie* for their judgments about the Maſs, declared that it was an horrible profanation of the Lord's Supper; whence enſued the aboliſhing of it out of all Churches in *Wittenberg:* hee wrote alſo that the Pope was Antichriſt. *Anno Chriſti* 1524 *Luther* beeing ſent for to *Magdenburg*, hee went thither, and having preached to them, hee commended to them, and afterwards ſent *Amſdorfius* to gather and inſtruct the Churches there, who faithfully labored eighteen years in that place: *Anno Chriſti* 1541 hee was ſent by the Elector of *Saxonie* to govern the Church at *Naumberg* in the *Palatinate*, where alſo the year after hee was ordained Biſhop by *Luther*, three other Paſtors alſo impoſing of their hands upon him: but ſix years after hee was driven away from thence by the Emperor *Charls* 5. whence hee fled to *Magdenberg*, and was there during the ſiege of it. *An. Chriſti* 1550, and the year after *George Major*, having publiſhed this propoſition, That Good Works were neceſſarie to Salvation; *Amſdorfius* in heat of contention wrote, That Good Works were hurtful and dangerous to Salvation: hee died about the 80th year of his age, *An. Chriſti* 1563.



W. MVSCVLVS

The Life of Muſculus, *who died* Anno Chriſti 1563.

Wolfgangus Muſculus was born at *Daſa* in *Lorrain Anno Chriſti* 1497, of honeſt parents, who ſeeing his aptneſs to learning, bred him at Schole, and when hee was grown up to ſom bigneſs they ſent him abroad into other countries with ſlender proviſion that by ſinging at doors (as the manner of thoſe times was) he might get his living, & thereby learn

learn patience, temperance, and humilitie, and might follow his book the better: whereſoever hee came hee got into the Scholes, and ſomtimes was in much want, yet God raiſed him up friends to reliev him; hee profited much in learning, eſpecially Poetrie which hee was much delighed with: when hee was about fifteen years old, hee returned to viſit his parents, and going into a Monaſterie by the waie at the time of their Even-ſong, hee joined with them in ſinging, and the Prior taking notice of him, and liking his ingenious countenance, and voice, hee followed him out of the Church when all was ended, and enquiring of him what hee was, and whether hee liked to live in a Monaſterie, and withall profered (if hee would accept of it) to admit him into the Monaſterie, to cloath him, and provide other neceſſaries for him at his own coſt: hee beeing very glad of this profer, went to his parents, acquainted them with it, and they looking upon it as a great mercie, went preſently with him to the Monaſterie, where the Prior, according to his promiſe, entertained him as his own ſon, and afterwards ſent him to the Biſhop for Orders: there hee lived till hee was thirtie years old, and when others were drinking, and playing, hee, with a book in his hand, would walk into a grove to ſtudie: at twentie years of age hee ſtudied Divinitie, and excelling all the other Monks in learning, and eloquence, hee was preſently choſen a publick Preacher: and beeing often told, by an old man in that houſ, *Si vis fieri bonus Concionator, da operam ut ſis bonus Biblicus:* If you will bee a good Preacher, ſtudie to bee well acquainted with the Scripture: hee

Povertie.

God's provence.

Scriptures.

hee betook himſelf night, and daie to reading, and meditation upon the Bible: about that time *Luther's* books coming abroad into the world, hee having ſom of them ſent him, read them with much ſerioufneſs, and delight; and God thereby revealing the Truth to him, hee became a zealous mainteiner of it, not onely in the Monaſterie by conference, and diſputation, but in his publick Sermons alſo, ſo that hee was commonly called the *Lutherane* Monk: neither were his labors fruitleſs, for hee (through God's bleſſing upon his labors) converted manie of that fraternitie, who afterwards left their Abbie and became zealous profeſſors of the Truth unto death; and diverſ others alſo abroad, and amongſt them a certain Noble man that was Captain of a Caſtle hard by, by whom hee was protected from manie dangers, and ſnares that were laid for him, eſpecially by the Biſhop, and ſom old Monks that were more obdurate in wickedneſs, and therefore more oppoſite to the Truth: hee was often in great peril of his life, and yet by ſpecial providences preſerved; ſo that perceiving that in that place hee could neither enjoie ſafetie, nor freedom in the ſervice of God, as hee deſired, hee reſolved to leav the Monaſterie, and to go elſwhere: which reſolutions hee communicated to others of his friends: but in the mean time the Prior died, and hee, by common conſent of all was choſen to ſucceed him: but hee looked upon it as a deſign of the Divel by theſe baits of honor, pleaſure, and profit, to withdraw him from his zealous purpoſes of propagating the Truth, and to tie him to that kinde of life that hee was reſolved againſt, and

Scriptures.

Converſion.

Popiſh malice.

Tentation reſiſted.

thereupon hee refuſed the choiſ, and put it upon another: hee alſo married a wife: celebrated the Lord's Supper, and took his leav, and departed, moſt of the Monks ſhortly after following of him: from thence hee went to *Argentine:* but his monie waxing ſhort, and ſeeing little hopes to bee called to the work of the Miniſterie, hee placed his wife forth as a ſervant, and agreed with a Weaver to teach him his trade: comforting himſelf in the mean time with this Diſtich,

Povertie.

Eſt Deus in cælo, qui providus omnia curat
Credentes nuſquam deſeruiſſe poteſt.

A God there is, Whoſe Prouidence doth take
Care for his Saints, whom hee will not for-
(ſake.

But it fell out that this Weaver was an Anabaptiſt, and kept one of their teachers in his houſ, who according to their uſual cuſtom, labored not at all, but ſpent his time in eating, drinking, and ſleeping: with him *Muſculus* could not agree, but often objected that of the Apoſtle to him, *Hee that will not labor ought not to eat:* this occaſioned his maſter to fall out with him, and having paid him his wages at two moneths end, hee turn'd him out of doors, contrarie to his former bargain: *Muſculus* now not knowing how to ſupplie his wants, it fell out that at that time the Senate of *Argentine* were mending their fortifications about the Citie, thither hee went, and was hired to labor in that work amongſt others: at night going to ſee his wife, ſhee told him that an Officer had

Anabaptiſt's life.

had been there to requeſt him to com to the great Church where the Conſul, and *Bucer* would ſpeak with him: hee not knowing the occaſion, was much troubled at it, yet went to the place appointed, and when hee came thither the Conſul commanded him to go to the village of *Dorlizheim*, and there to preach everie Sabbath, and to teach the people (who were prone to Sedition) peace and obedience: hee with joie taking this as a Call from God, went everie Sabbath thither, beeing but three miles off, and preached to them: and all the week hee lived with *Bucer* (who writing ſo bad a hand, that the Printers could not read it, yea manie times himſelf could ſcarce read what hee had written) hee imploied *Muſculus* to tranſſcribe his Comments on *Zephanie* which were then in printing: after certain moneths preaching in that village, and his wife growing near the time of her travel, the magiſtrates ſent him, and his wife to live there, where his hearers entertained him kindely, and provided neceſſaries for his familie: onely himſelf was fain to lie upon the ground in a little ſtraw whil'ſt his wife laie in: thus this man of God was willing to ſuffer povertie for Chriſt's cauſ, who amongſt the Papiſts might have lived in much plentie: there hee preached an whole year without receiving anie thing for pains: but afterwards the Senate at *Argentine* allowed a ſtipend out of the Publick Treaſurie for the ſupplie of his wants: there alſo hee began to teach Schoo!: wherein hee carried himſelf with ſo much induſtrie, and affabilitie, that hee won much love.

God's providence.

Humble povertie.

Not far off there was a Monaſterie, in which once

a year there was a Feaſt, and a Sermon, to which (at the requeſt of his neighbours) *Muſculus* went: the Friar preached upon this text, *Without Faith it's impoßible to pleaſ God:* In his Sermon hee inveighed bitterly againſt the *Lutherans*, and in particular againſt them of *Argentine*, as Apoſtates, *&c.* wherewith manie of his hearers were much pleaſed: the Sermon beeing ended, and the Friar coming down out of the Pulpit, *Muſculus* called to him, ſaying, *Thou wicked wretch, hear mee a little, and i'le make thy wickedneſs appear to all the Congregation:* and going up into the Pulpit hee took the ſame text, opened the words, and preached excellently of the nature and benefit of ſaving Faith, and vindicated them of *Argentine* from thoſe aſſperſions which the Friar had caſt upon them: wherewith the people were much pleaſed, but the Friars ſhrunk away: then came the Steward of the Monaſterie runing in, and interrupted him, ſaying, *Sirrah, give over, who ſet you up to preach in this place?* to whom hee anſwered: *Who gave you autoritie to ſet up a lying Friar, to preach, and traduce the Senate, and people of* Argentine, *whom I am bound to defend and to vindicate from ſuch falſ aſſperſions?* and ſo hee went on in his Sermon, but then the Steward began to intreat him to give over, leaſt hee cauſſed a tumult; but hee bad him hold his peace, and entreated the people to bee quiet, and ſo went on to the end of his Sermon without anie diſtraction: the fame of this action begat him much credit amongſt all good men at *Argentine*. At the years end hee was ſent for to *Argentine*, and made a Deacon, though hee in modeſtie would have refuſed it, as judging himſelf unfit

Zeal.

Satan's malice.

Humilitie.

fit, and unworthie of it: and ſo hee continued two years longer in that place: and whereas in *Doſna* a village belonging to *Argentine*, the people would by no means ſuffer the Maſs to bee aboliſhed, hee, by one Sermon there, ſo wrought upon them that preſently they caſt it out of their Church together with all the Popiſh trumperie. At *Argentine*, whil'ſt hee was a Deacon hee was a conſtant hearer of *Capito* and *Bucer*, and finding his own defect for want of Hebrew, hee fell to the ſtudie of it, wrote out a Lexicon with his own hand, and profited ſo much therein, that hee did not onely underſtand the Bible, but the *Rabbins* alſo. *Anno Chriſti* 1531 the Citizens of *Auguſta* ſent to *Argentine* to requeſt the Senate to ſend them *Muſculus* to bee their Paſtor: this requeſt hee himſelf oppoſed with all his might, as judging himſelf unfit, and unable thereunto; had not *Bucer*, and the Senate alſo, interpoſed their autoritie to require his acceptance: when hee came thither hee preached ſix years before the dregs of Poperie were wholly purged out of the Citie: the ſtate of that Citie was very troubleſom, not onely by reaſon of the Popiſh partie, who with all their might oppoſed the Reformation; but alſo by reaſon of ſom *Anabaptiſts*, who like ſerpents had crept in to diſturb the growth of the Goſpel, and the peace of the Church: yea, they carried themſelvs very impudently, and tumultuouſly, coming into the Church at Sermon-time, ſteping up into the Pulpit, and laboring to diffuſe their errors, and to poiſon the people therewith, inſomuch as the Magiſtrates were forced for the publick peace ſake to caſt them into Priſon: Thither *Muſculus*

Power of the Word.

Humilitie.

Anabaptiſts.

culus went daily to them, and though they caled him a Viper, a falſ Prophet, a Wolf in Sheep's clothing, *&c.* yet hee bore all with patience, and carried them food, and other neceſſaries, not ſpeaking a word about their opinions till hee had ſo far inſinuated into their affections that they began to love him exceedingly, then began hee to confer familiarly with them, to hear them with patience, and with ſolid arguments to convince their errors, whereupon, by degrees, hee converted them all, and brought them to make publick recantations, which by more rugged dealings would never have yeelded thereunto: hee had alſo manie conflicts with the Popiſh partie, and wrought ſo far with the Senate that *An. Chr.* 1534 they caſt out the Maſs, and Idolatrie out of moſt of the Churches, onely allowing to the Papiſts eight, to ſaie Maſs, but not to preach in: and afterwards *Anno Chriſti* 1537 hee ſo prevailed, that Poperie was caſt out of thoſe Churches alſo, and the Citie wholly embraced the Reformed Religion: There hee ſtudied the Greek Tongue, and profited ſo much therein, that hee tranſlated diverſ parts of *Chryſoſtom*, *Baſil*, *Cyril*, *Athanaſius*, &c. At that time alſo by his own induſtrie hee learned *Arabick*, not having ſo much as a Grammar to help him: onely by obſerving the proper names (which are the ſame in all Languages) hee found out the letters, and ſo attained to the reading, and underſtanding of it: hee taught at *Auguſta* eighteen years with much diligence, and profit: his Sermons were very piercing like a two-edged ſword, both in comforting the afflicted, and convincing the obſtinate: hee was ſent by the Senate to a Synod, which met

Holie policie.

Converſion.

Reformation.

Induſtrie.

Auſpurg.

Preacher's pattern.

met about compoſing the difference concerning the Lord's Supper, as alſo to a *Diet* at *Worms* and *Ratiſbone*, where hee was Scribe at the Diſputation between *Melanćthon*, and *Eccius* which afterwards hee publiſhed. *Anno Chriſti* 1544 the inhabitants of *Donavert* embracing the Goſpel, ſent to the Senate at *Auguſta* for one of their Miniſters to aſſiſt, and further them in their Reformation, who thereupon ſent *Muſculus* to them, and when hee came thither, hee preached everie daie for a quarter of a year together, and ſo returned to *Auguſta*.

Charls the 5^td having ended the *Smalcaldian* War, called a *Diet* at *Auſpurg*, whither himſelf, his brother *Ferdinand*, the Electors, Cardinals, and Biſhops came: then was *Muſculus* put out of his Church: yet did hee not ceaſ to preach in another, during that *Diet*, with as much zeal, and freedom of ſpeech as formerly, which procured him much hatred from the Popiſh partie who ſet ſpies to intrap him: they alſo accuſed him to the Emperor as one that ſtirred up the people againſt the Clergie; by reaſon whereof hee was in ſuch danger that the Senate was fain to appoint three men to guard him to, and from the Pulpit: tumults were raiſed before his door, his windows broken, and himſelf rail'd upon: yet hee bore all with a ſtout courage, and ſent the Senate word, That if they would ſtick cloſe to the cauſ of God, hee would adventure his life with them: the year after the Senate embraced the *Interim*, which hee wrote, and preached boldly againſt; inſomuch that hee was hated, and lived in great danger, whereupon hee reſolved to leav the Citie, and acquainting the Conſul

Courage.

Popiſh malice.

Flight in perſecution.

Conſul with his purpoſe, one evening with one onely citizen in his companie, hee left his wife, and eight children, and departed out of the Citie, and changing his apparel at a friend's houſ that hee might paſs unknown, hee went to *Tygure*, and from thence to *Baſil*, his wife, and children following him within a few daies, who ſtaying at *Conſtance*, hee went thither to them: and afterwards *Conſtance* beeing beſieged by the *Spaniards*, hee, with his familie, removed to *Tygure*: thither *Cranmer* ſent for him to com into *England*, but beeing grown aged, and his wife ſickly, hee excuſed his going thither. After ſix moneths ſtaie there, hee was called to *Bern* to bee the Divinitie-Profeſſor in their Schools, whither hee went, and where hee diſcharged his place for fourteen years together with much diligence, and praiſ: hee printed manie works, all which hee wrote out with his own hands, whereby his great labor, and ſedulitie may eaſily bee diſcerned: hee ſo loved his preſent emploiment, and place of habitation, that though hee had manie invitatons to places of more eminencie, and profit, yet hee never would embrace the ſame, but continued at *Bern* till his death.

Induſtrie.

Amitie.

Hee lived in much peace, and concord with his fellow Miniſters, and Profeſſors; was very loving to his wife and children: in domeſtical troubles moſt patient, very merciful to the poor, eſpecially to exiles and ſtrangers: of a ſparing, and temperate diet, whereby hee lived in health to his later end: hee uſed much walking, and holie meditation therein: the year before his death hee began to bee crazie, partly worn out by exceſſive labors, and partly by reaſon of

Charitie.

of a continual cough which much moleſted him: wherby foreſeeing his aproaching death, he retired himſelf from the world, and was much in meditation of death: on a Sabbath daie as hee was at Church hee was taken with a Fever, went home, and finding his diſeaſ to encreaſ, hee went to bed in his ſtudie: and beeing put in minde by *John Haller* his fellow-laborer to diſpoſe of his eſtate, hee ſaid, *I have nothing (I thank God) to trouble mee: for as for my Doctrine, what I taught I believed, and ſo will continue to the end: and as for my wife and children, I leav them to you, and my other fellow-laborers, entreating you to be fathers unto them,* which when *Haller* had promiſed to undertake, hee never troubled himſelf with them anie more: hee was very patient in his ſickneſs, and was often viſited by his friends, eſpecially by the Miniſters, and Profeſſors of the Univerſitie; to whom hee ſpake little by reaſon of his ſhort breath, but when a queſtion was asked, and then he anſwered with much gravitie, prudence, and pietie: the night before his death hee could not ſleep, but ſpent it in ſighs, grones, and fervent ejaculations unto God: his ſpirits, and ſtrength much decaying, he took his leav of the Miniſters, and ſaid, *The Lord bee with you all*, and ſhortly after hee ſlept in the Lord, *Anno Chriſti* 1563, and of his age 66.

Povertie.

The Life of Hyperius, *who died* Anno Christi 1564.

Andreas Gerardus Hyperius was born at *Ipres* in *Flanders An. Chr.* 1511: his father was a Counsellor, who brought him up carefully in learning: at thirteen years old hee traveled through the Islands of *Flanders*, and learned the *French*-Tongue: afterwards he went to *Paris*, where hee studied in that Universitie the Arts for three years, and then went home to visit his friends but after a short staie, he returned to *Paris*, and studied Divinitie, & Physick: and everie year in the vacation time hee traveled abroad into *France*, so that in three years hee had seen most part of *France*, and part of *Italie*, and visited the chiefest Universities in both: then hee went to *Lovain*, and into most parts of the lower *Germanie*, and at twentie six years old, hee traveled into upper *Germanie*: then hee sailed into *England*, where falling into the companie of *Charls Montjoy*, [Baron *Montjoy's* son] hee took such affection to him, that hee desired him to live with him, where hee lived four years with much content, and then hee visited *Cambridg*: and the Lord *Cromwel* beeing beheaded about that time, and the six Articles pressed with rigor, hee thought of returning into his own Countrie; first visiting *Oxford*, and from thence hee went to *London*, and so sailed to *Antwerp*, and from thence hee went home: but hearing the fame of the Universitie of *Argentine*, and of *Bucer* there, hee traveled thither also: but in the waie hee went to *Marpurg*, where *Noviomagus* was Divinitie-Professor,

Profeſſor, who importuned him to ſtaie there, and to giue ſom taſt of his learning, and to bee his aſſiſtant; when hee had prevailed with him, hee ſhortly after dying, *Hyperius* was choſen in his room; and after two years ſtaie, hee married a wife, one *Catharine Orthia*, with whom hee lived with much comfort, and had by her ſix ſons, and four daughters: hee taught there with much diligence, and faithfulneſs 22 years: hee directed young ſtudents in the compoſing of their Sermons, and heard them firſt preach in private, that if anie thing were amiſs, either in their voice, or geſture hee might rectifie them in it: hee was never idle, but alwaies either writing, reading, or meditating, ſo that hee much weakned his bodie thereby: at laſt falling ſick of a Fever hee gave diverſ inſtructions to his wife, for the education of his children; and to his children, whom hee exhorted to ſerv God, and obeie their mother; and when his friends viſited him, hee requeſted them to bear witneſs, That in that Faith wherein hee had lived, and which hee had taught, hee now died: and ſo continued making a profeſſion of the ſame till hee yielded up his ſpirit unto God, beeing about 53 years old, *An. Chr.* 1564, having been Paſtor of the Church, and profeſſor in the Univerſitie 22 years.

Note.

Induſtrie.



JO: CALVIN

The Life of John Calvin, *who died* Anno Christi 1564.

John Calvin was born at *Noviadune* in *France*, *An. Chr.* 1509 of honeſt parents of a middle rank, by whom hee had a liberal education, hee was brought up firſt under *Corderius* an excellent Scholemaſter, and then under a *Spaniard*, where hee profited exceedingly by reaſon of his acute wit: hee was from his childhood religious, and a ſevere reproover

proover of his School-fellows faults, whereupon his father procured for him a Cure in *Biſhops-bridg*, where hee preached ſomtimes: but his father thinking that the ſtudie of the Law would bee more advantagious for him, and hee himſelf beeing inſtructed in the Reformed Religion, liked not the waies of Poperie: whereupon hee removed to *Aurelia* to to hear the Lectures of *Stella* an excellent Lawyer, under whom hee profited ſo much, that when as ſomtimes occaſionally hee read in *Stella's* room, hee ſeemed a Doctor rather then a Scholar: and the whole Univerſitie profered him the degree of Doctor, yet in the mean time he neglected not the ſtudie of Divinitie, wherein alſo hee profited ſo much, that all the godlie perſons in the town reſorted privatly to him to receiv ſatisfaction of their doubts: hee uſed after a ſpare ſupper to ſit at his ſtudie till midnight, and in the morning ſo ſoon as hee awakened, hee meditated upon what hee had read over-night, and thereby ſo rivited it in his memorie that hee ſcarce ever forgot it: from thence hee removed to the Univerſitie of *Biturg* to hear that excellent Lawyer *Alciat*, where hee grew into acquaintance with *Volmarus* an excellent ſcholar, and godlie man, by whoſe help hee learned Greek: yet hee ſtill ſtudied Divinitie, and preached ſomtimes, but by reaſon of the death of his father, hee was called into his own countrie again, whence after a ſhort ſtaie, hee went to *Paris* beeing twentie four years old, and joined himſelf with the private Church of Chriſt there, and wrote ſom of his Commentaries: there alſo hee fell into much danger by reaſon of ſom letters which

Aurance.

Studious.

were found in his ſtudie, but by the interceſſion of the Queen of *Navar* hee eſcaped: and from thence went to *Xantone*, where hee ſojourned with a friend, and preached to the people: aftewards when the perſecution grew hot in *France*, hee, with his hoſt of *Xantone* reſolved to go to *Baſil*, and by the waie, one of their ſervants ran awaie with their monie, ſo that they were in great ſtraights, but their other ſervant borrowing ten crouns, they came at length to *Argentine*, and from thence to *Baſil*; there hee had *Grynæus*, and *Capito* for his great friends, and there hee ſtudied Hebrew: and though hee deſired privacie, yet by importunitie hee was compelled to publiſh that incomparable work of his Inſtitutions in that place. From thence hee went into *Italie* to viſit that excellent Princeſs the Dutcheſs of *Ferrara* daughter to *Lewis* the 12th of *France*, whom hee much encouraged in the waie of God, and who ever after loved him moſt dearly: from thence hee return'd to *France*, and when hee had ſettled his affairs there, hee purpoſed to return to *Baſil*; but beeing hindered (by reaſon of the Wars) from going the next waie, hee went by *Geneva*, God ſo diſpoſing of it, where the Goſpel was a little before entertained by means of *Farellus*, and *Viretus*: *Calvin* in his paſſage went to viſit them, and *Farellus* much importuned him to deſiſt from his former purpoſe, and to ſtaie there with them, that hee might aſſiſt them in the work of the Miniſtrie, which when *Calvin* refuſed to do, hee ſaid to him, *I tell thee in the name of the Lord Almightie that if thou pretend excuſes to leav us. and wilt not join with us in this work of the Lord, God will curſe thee as not ſeeking*

God's mercie.

Manifold Afflictions.

A ſpecial Providence

ſeeking Chriſt, but thy ſelf in it : Calvin beeing affrighted herewith, ſubmitted to the judgment of the Church and Magiſtrates: and ſo not onely by their joint conſent, but of the common people alſo, hee was choſen both Paſtor, and Divinitie Reader: yet the firſt hee refuſed, but accepted of the later. *Anno* 1536, The dregs of Poperie yet remaining in the Citie, *Calvin* adviſed, that the heads of Religion, and Diſcipline beeing drawn up, and the people beeing called together, an Oath ſhould bee tendered to them to ſwear to renounce Poperie, and to obſerv that Doctrine, and Diſcipline contained in that book, which was accordingly effected by the conſent of the Senate *Anno Chriſti* 1537: But Satan envying this progreſs of the Goſpel, ſtirred up the Anabaptiſts, and ſom others to diſturb the peace of the Church; but it pleaſed God that *Calvin*, and his Collegues in a publick Diſputation did ſo fully by Scripture confute, and convince them, that they appeared no more to oppoſe them. Then there aroſe up one *Petrus Caroli* who had been baniſhed from *Paris*, who accuſed *Calvin*, *Farellus*, and *Viretus* of Errors about the holie Trinitie : hee went alſo to *Luſanna*, and other places where hee vented his poiſon againſt the Truth : but a Synod beeing called at *Bern*, hee was therein condemned, and afterwards falling into povertie, and diſeaſes, hee ended his wretched life in an Hoſpital. There yet remained in the Citie of *Geneva* manie who were ſtill addicted to Poperie, and oppoſed the work of Reformation, and were ſo active therein that they had drawn the Citizens into factions, and could by no perſuaſion bee brought to take the fore-mentioned

Satan's malice.

Anabaptiſts.

A juſt judgment.

oned Oath: whereupon *Farellus*, and *Calvin* did publickly declare that they could not administer the Sacrament to persons living at such variance amongst themselvs, and opposing all Ecclesiastical discipline.

Danger of division.

There fell out about this time an unhappie difference between the *Bernates*, and them of *Geneva* about different Rites in their Churches, whereupon the *Bernates* called a Synod at *Lusanna*, and there decreed, that in *Geneva* they should use unleavened bread in the Sacrament: but the Ministers of *Geneva* opposed it, till their Arguments were heard, and thereupon another Synod at *Tygure* was appointed: but the chief Magistrates at *Geneva* calling the people together, and making themselvs Captains of the Factions, by the major part procured a decree, That *Calvin*, *Farellus*, and *Viretus* should within two daies depart out of the Citie, becaus they had refused to Administer the Lord's Supper to them. When *Calvin* heard of it, hee said, *If I had been a servant to men, I had been ill requited for my pains, but blessed bee God that I have served him who will reward all his servants according to his promise.* According to the Decree these three servants of God departed from *Geneva*, to the great grief of all good men, and went to *Tygure*, where a Synod was called of the *Helvetian* Churches, who sent to *Geneva* to receiv their Ministers again, but in vain, whereupon *Calvin* went to *Basil*, and from thence to *Argentine*, where were those excellent lights of the Church, *Bucer*, *Capito*, *Hedio*, and *Niger*, and where hee was made professor of Divinitie: there hee read Divinitie with great applaus: and gathered a Church there, prescribing a Form of Discipline to them: in the mean

Sat n's malice.

Faith-

time

time a great Controverſie ſprang up at *Geneva*, whil'ſt ſom would have unleavened, others common bread uſed in the Sacrament, and the firſt prevailing, manie, whoſe judgments were for the later, refuſed the Sacrament till *Calvin* had written to them not to loſe the benefit of the Ordinance for ſuch an indifferent thing. Cardinal *Sadolet* alſo hearing of their loſs of ſuch Paſtors, wrote an eloquent, and flattering Letter to *Geneva*, to perſuade them to return into the unitie of the Chuch of *Rome* again, and there was none in the Citie to give an anſwer to that letter, till *Calvin* meeting with it, returned ſuch a full, and clear anſwer, that the Cardinal (deſpairing to prevail) proſecuted it no further. Whil'ſt *Calvin* thus lived at *Argentine* hee was ſent to the *Diet* at *Ratisbone* about Religion where hee met with *Melanæthon*, and *Cruciger*, who ſo eſteemed him for his learning, that they called him, *The Divine*: hee wrote alſo diverſ letters to his friends at *Geneva* to comfort, and confirm them in the Faith, *&c.* Not long after it pleaſed God that one of thoſe Syndicts, who had procured the Decree for the baniſhment of *Calvin*, and the other Miniſters, miſ-behaved himſelf in his Office that hee was condemned for Sedition, and whil'ſt hee ſought to eſcape out at a window, by a fal he ſo bruiſed himſelf that ſhortly after hee died: the other Syndict for murther, loſt his head: the other two, for other miſcarriages, fled their Countrie, and in their abſence were condemned: Hereupon the Citizens began to deſire their former Paſtors, and ſent an Ambaſſie to *Argentine* to *Calvin* to requeſt his return, and to the Senate to requeſt their diſmiſſion of him: but the

Satan's policie.

An eminent judgment.

Senate refuſed, and *Calvin* though hee affected *Geneva*, yet fearing future troubles, and finding God's bleſſing upon his Labors where hee was, hee was very unwilling to remove, yet at laſt they prevailed to get a promiſe, That when hee returned from *Ratiſbone* (whither hee was then going) hee would com to them, and in the mean time they went to *Luſanna*, and obtein'd that *Virete* ſhould return to *Geneva* again. *An. Chriſti* 1541 *Calvin* alſo returned thither, and was entertained with much rejoicing both by the Senate, and all the people: but hee told them that hee could not comfortably exerciſe his Miniſtrie there, except together with Chriſtian Religion, they would entertain the Presbyterial Government, which they aſſented to, and all the Laws about it were agreed upon, which though the Divel much oppoſed, yet hee could never prevail againſt it. What *Calvin's* diligence was, appear's by this: Three daies in the week hee preached: on Thurſdaies hee ſate in the Presbyterie: on Fridaies hee read a Divinitie Lecture; beſides hee wrote manie Commentaries, anſwered manie adverſaries, and diſpatched letters abroad into ſeveral Countries, ſo that it's a wonder how one man could go through with ſo much buſineſs: hee lived in much concord with *Farel.* and *Virete* though it was much envied by Satan: and they all excelled in ſeveral gifts: *Farellus* in greatneſs of minde, whoſe words like thunder ſtruck terror into the hearers: and his praiers were ſo divine, that they lifted men's mindes above earth into heaven: *Virete* ſo excelled in ſweet eloquence that hee chained his hearers ears to his mouth: *Calvin's* words were all ſententious

Presbyterial Government.

Induſtrie.

Freindſhip.

sententious, and fully satisfactorie to the mindes of his hearers, so that *Beza* used often to saie, That they three would make up one complete Preacher. Hee grew so famous, that all parts of the Christian world sent to him for counsel about matters of Religion, and the Citie could not contain those that resorted thither: insomuch that there were of strangers, one Church of *English*, another of *Italians*, and another of *Spaniards*. Yet hee had manie enemies, and som of chief place, who opposed that Discipline which hee had setled. som affirmed that other Churches used not the censure of Excommunication: others that this Government was as Tyrannical as Poperie: but hee overcame these clamors with admirable constancie, and moderation, and proved not onely his Doctrine, but Discipline also by the Scriptures: and hee had the concurrence of most learned men of that Age for it, as *Oecolampadius*, *Zuinglius*, *Philip Melanchthon*, *Bucer*, *Capito*, *Myconius*, &c. hee shewed also what a vaste difference there was between Popish tyrannie, and the Lord's yoak: Not long after *Virete* returned to *Lusanna*, and *Farrell* to *Neocome*, whereby hee was left destitute of their further assistance. *Anno Christi* 1542 there was a great scarcitie of provisions in *Geneva*, and the pestilence also brake out amongst them: and about that time the *Sorbone* Doctors published Articles of the Christian Faith: to which *Calvin* answered, solidly confuting their Errors, and deriding their follie: hee wrote also to the *Diet* at *Spires* his book *De necessitate reformandæ Ecclesiæ*, then which there is not a more nervous, and solid work of that subject: hee confuted also the

A complete Preacher.

Anabaptists, and Libertines. *An. Christi* 1545 the Pestilence still continuing, som wretched women that were hired by the Senate to tend the sick, and make clean their houses, found such sweet gain by it, that they entred into a contract amongst themselvs, wherein they devoted themselvs to the Devil if they impeached one, and another, and so with pestiferous ointment anointed the doors, and posts of manie houses, and the garments of others, whereby that infection was exceedingly dispersed; but they being found out, som in *Geneva*, others in other places received the just reward for their wickedness: but this brought a great *Odium* upon *Geneva*, and especially upon *Calvin*, as though the Divel should reign most there, where indeed hee was most opposed. The Pestilence still continuing, *Calvin* in his Sermons labor'd to beat down sin; especially those common sins of Adulterie, and Murther: hee complained also of the alienation of that which had been given to the Church in times of Poperie, professing that he could not endure such Sacriledg, which hee knew God in the end would punish most severely. There arose also an opinion that men keeping their hearts for God, might present their bodies at all the Popish Idolatries; which opinion spread so in *France*, that manie were led aside by it: this *Calvin* confuted, and had his opinion confirmed by *Melanæthon*, *Bucer*, *Martyr*, &c. whereby manie were reclaimed. *Anno Christi* 1547 when the Church was miserably wasted in *Germanie*, the Protestant Princes taken prisoners, the Imperial Cities either basely submitting, or taken by force: those excellent lights of the Church *Melanæthon*,

Satan's malice.

Sacriledg opposed.

The Church greatly afflicted.

Ethon, Bucer, Martyr, &c. in danger of their lives, and the whole work of Reformation (promoted with so much care and pains) seeming to bee wholly subvert-ed, *Calvin* was much afflicted with these things, but yet hee gave not waie to despondencie, but with much courage hee overcame those tempests: hee met also with strong oppositions at home by som loose, and dissolute persons, which would by no means stoop to Ecclesiastical Discipline, yea their rage against him grew so great, that one of them set up a paper on the Pulpit that *Calvin* should bee thrown headlong into the river, for which, and som other blasphemies uttered by him hee lost his head: yet after all this they brake out again into such an height of wickednes that they called their Dogs by *Calvin's* name, others called him *Cain:* All which hee regarded not, but went on strenuously in the work of the Lord, and it pleased God that in the middest of all these stirrs, the Church prospered exceedingly, and through God's mercie the rage of of the enemies was much restrained. *An. Christi* 1550 it was decreed that once a year a Presbyter, and som others should go up and down from hous to hous to examine them in the Articles of the Faith, and to take notice of their profiting by the Ministerie, which incredibly conduced to the good of the Church, There was also a certain Hermite that had been a great enemie to *Calvin*, who when hee laie upon his death-bed, professed, That hee could enjoie no peace of Conscience nor die in quiet, till *Calvin* was reconciled to him, & *Calvin* being sent for, came, and did not onely forgive him, but comforted him also as much

Faith-

A just punishment.

Profaneness.

God's mercie.

Holie Discipline.

Charitie.

much as hee could. About this time *Michaël Servetus*, who denied the Trinitie, beeing escaped out of the prison at *Vienna*, came to *Geneva*, where beeing discovered by *Calvin* to the Magistrates, hee was there put in prison, and by the common consent of all the *Helvetian* Churches, hee was condemned for blasphemie, and without anie sign of repentance, hee was there burn't. There was also one *Bertelerius*, who, for his wicked, and dissolute life was excommunicated by the Presbyterie, that went to the Senate desiring to bee absolved by them, but *Calvin* opposed it strongly, saying, That Magistrates ought to assert, not to destroie Ecclesiastical Discipline: yet hee still prosecuted his suit, suggesting that the ultimate appeal should bee to the Civil Magistrate, and at last surreptitiously procured from them his absolution, intending thereupon to present himself to the Sacrament, which when *Calvin* heard of, in his Sermon, lifting up his hand, and voice, hee said, *I (following of* Chrysostom) *will sooner die, then this hand of mine shall give the holie things of God to the contemners of God:* which speech wrought so upon the man, and his abettors, that hee departed without intruding to that Ordinance: there was also one *Gribaldus*, who had sucked in the heresie of *Servetus*, that came to *Geneva*, and beeing by som of his friends brought to *Calvin*, hee refused to give him his hand till hee had renounced his error about the holie Trinitie, which when hee refused to do, hee told him that God's judgment would overtake him, which shortly after came to pass, for hee fell sick of the Plague whereof hee died. *Anno Christi* 1556 as hee was preaching hee was

Blasphemie rewarded with death.

Zeal.

Courage.

Judgment fore-told.

was taken with a Tertian Ague, which was so violent upon him, that hee was forced to give over, and go home, which much rejoiced his enemies, especially the Papists, who gave thanks to their Saints for the death of *Calvin*: but it pleased God that hee recovered, and went to *Francfort* to compose som contentions in the French-Church there. *Anno Christi* 1558 hee fell sick of a Quartane-Ague which exceedingly weakened him, beeing much spent before with excessive labors, yet would hee not bee persuaded by friends, nor Physicians to intermit his labors, telling them, that an idle life was most tedious to him: after eight moneths hee recovered: yet was hee so much weakned thereby, that hee never attained his former strength again. *An. Chr.* 1564 his diseases encreased upon him, so that in *Februarie* hee preached his last Sermon: having of ten years before forborn eating, except at Supper onely, which, together with his excessive pains had so weakned him, that it was a wonder that hee lived: the Physicians did what they could, and hee was very observant of their rules, but yet hee would by no means intermit the labors of his minde: and when hee was pressed by his friends to forbear the same, hee answered, *Would you have mee found idle when my Lord cometh?* In the mid'st of his greatest pains, hee was never heard to utter the least word of impatience, but lifting up his eies to heaven, hee used often to saie, *How long Lord?* When som of his brethren came to visit him, hee said, *I thank you brethren for the great care of mee, I hope that fifteen daies hence I shall bee with you at the Presbyterie, after which I hope the Lord will take mee to himself:* Accordingly

Popish malice.

Inceſſant pains.

Patience.

cordingly at the time appointed hee was with them, and assisted in the censures dispensed, and told them after, That God had vouchsafed to him som enlargements. *April* the 2d hee was carried to Church, heard the Sermon, and received the Sacrament at *Beza*'s hands; afterwards hee made his Will: and took his farewel of the Magistrates: and made an exhortation to his Collegues, and having prepared a Supper for them, hee told them that this was the last time that ever hee should sit at Supper with them. *May* the 27th, with the setting of the Sun, this bright Sun of the Christian world set also in a most quiet and comfortable manner, resigning up his spirit unto God: his death was much bewailed by the whole Citie, and hee was buried very honorably: Hee was sparing in diet, slept little, of an incredible memorie, so that if hee had seen anie one hee could remember him manie years after: of an excellent judgment, insomuch that hee seemed prophetically to fore-tel things to com: hee contemned eloquence, and was sparing of words, yet wrote very judiciously: and was very constant in his Doctrine, which hee taught from the begining: hee was pleasant in discourse, especially at meals; patient in injuries, and free from flatterie, or conniving at sin. Hee died *An. Christi* 1564, and of his Age 55.

Preparation for death.

The Life of William Farellus, *who died* Anno Christi 1565.

William Farellus was born in the *Delphinate* of a noble familie, *Anno Christi* 1489, and sent to *Paris* to bee brought up in learning, and was one of the first that made a Publick Profession of the Gospel in *France*: but when persecution arose, hee fled into *Helvetia*, where hee grew into familiaritie with *Zuinglius*, *Oecolampadius*, and *Hallerus*. *Anno Christi* 1524 hee went to *Basil*, where hee profered a publick Disputation with the Popish Divines of that place, but the Masters of the Universitie would not suffer it, till the Senate interposed their autoritie, and then *Farellus* set up his *Theses* publickly, which hee also maintained by Disputation: but the Bishop and his Associates drove him from *Basil*: from thence hee went to *Mont-pelier*, and to som other places, where hee preached the Gospel with so much fervor, and zeal, that all might see that hee was called of God thereunto. Hee coming to *Metin* preached in the Church-yard belonging to the *Dominicans*, who by ringing their bells, thought to have drowned his voice, but having a strong voice, hee did so thunder it out, that hee went on audibly to the end of his Sermon. *Anno Christi* 1528 hee, with *Virete* went to *Geneva* where they planted the Church, and propagated the Gospel, and where, by his earnest obtestation, *Calvin* was forced to make his aboad. *Anno Christi* 1553 the *Genevians*, though they owed themselvs wholly to him, yet were carried on with such furie,

Flight in persecution

Zeal.

Ingratitude

that they would have condemned *Farell* to death: and afterwards they did such things against him, that *Calvin* wished that hee might have expiated their anger with his blood: from thence hee went to *Neocome*, where hee discharged his Pastoral office with singular diligence, and zeal: When hee heard of *Calvin's* sickness hee could not satisfie himself, though hee was seventie years old, but hee must go to *Geneva* to visit him: hee survived *Calvin* one year, and odd moneths, and died Aged 76 years, *An. Christi* 1565. Hee was very godlie, learned, innocent in life, exceeding modest, stout, sharp of wit, and of such a strong voice that hee seemed to thunder in his speech, and so fervent in praier that hee carried his hearers into heaven with him.

Friendship



PET. PAVL. VERGERIVS.

The Life of Vergerius, *who died* Anno Christi 1565.

PEter Paul Vergerius excellently learned both in the Law, and Popish Divinitie: hee was sent by Pope *Clement* the 7th as his Legate into *Germanie* to improve his uttermost abilities to hinder a National Council: where accordingly hee bestirred himself to hinder and endamage the *Lutherans*, and to encourage the Popish Divines in opposing of them. *An.*

Christi 1534 *Paul* the 3d sent for him to *Rome* to give him an account of the state of affairs in *Germanie*: after which hee sent him back into *Germanie*, to promise the Princes a General Council to bee held at *Mantua*, but withall to prescribe such rules about coming to it, as hee knew the Protestant Divines would not accept of: hee had in charge also to stir up the Prince's mindes against the King of *England*, and to profer his Kingdom to whosoever would conquer it, and to trie if by anie means hee could take off *Luther*, and *Melanchthon* from prosecuting what they had begun. *An. Christi* 1535 hee was called home again by the Pope, and when hee had given him an account of his Legation, hee was sent presently to *Cæsar* to *Naples* to stir him up to take Arms against the *Lutherans*. *An. Christi* 1537 hee was again sent into *Germanie*; and also *An.* 1541 to the Convention at *Worms*: after which hee was called back to *Rome*, and the Pope beeing to make som Cardinalls, intended to make *Vergerius* one, but som suggested that hee had been so long in *Germanie* that hee smelled of a *Lutheran*, which made the Pope to alter his purpose, which when *Vergerius* heard of, hee went into his own Countrie, purposing to clear himself by answering som of *Luther's* books; but it pleased God, that whil'st hee read them with an intent to confute them, himself was converted by them; whereupon hee retired himself to his brother the Bishop of *Pole*, and communicated his thoughts to him: his brother at first was much astonished, but after a while was persuaded by him to read, and studie the Scriptures, especially in the point of Justification by Faith

Popish subtiltie.

Conversion.

Faith, whereby it pleaſed God that hee alſo ſaw the Popiſh Doctrines to bee falſ, and ſo they both became zealous Preachers of Chriſt to the people of *Iſtria*: but the Divel ſtirred up manie adverſaries againſt them, eſpecially the Friars, who accuſed them to the Inquiſitors: whereupon *Vergerius* went to *Mantua* to his old friend Cardinal *Gonzaga*: but there hee could not ſtaie in ſafetie, whereupon hee went to the Council of *Trent* to purge himſelf: but the Pope, by his Legate, ſtop't him from beeing heard there: from thence hee went to *Venice*, and ſo to *Padua*, where hee was a ſpectator of the miſerable condition of *Francis Spira*; which ſo wrought upon him, that hee reſolved to leav his Countrie, and all his outward comforts, and to go into voluntarie exile, where hee might freely profeſs Chriſt, and accordingly hee went into *Rhetia*, where hee preached the Goſpel ſincerely, till hee was called from thence to *Tubing*, by *Chriſtopher* Duke of *Wurtenburg*, where hee ended his daies, *An. Chriſti* 1565.

God's mercie.

Popiſh malice.

Spira.

The Life of Strigelius, *who died* Anno Christi 1569.

Victorine Strigelius was born at *Kausbira* in *Switzerland An. Christi* 1524; his father was Doctor of Physick, who died in his son's infancie: when this *Strigelius* was fit for it, his friends finding him of a promt, and readie wit, they set him to School in his own Countrie, where hee quickly drunk in the first rudiments of learning, and so *Anno Chr.* 1538 hee went to the Universitie of *Friburg*, and having studied the Arts there for a while, *An. Chr.* 1542 hee went to *Wittenberg*, where hee was inflamed by God with an ardent desire to know the Doctrine of the Reformed Churches: for which end hee diligently attended on *Luther's*, and *Melanchthon's* Lectures, and wholly framed himself to the imitation of *Melanchthon. An. Chr.* 1544 hee Commensed Master of Arts, and by the persuasion of *Melanchthon*, hee taught a private School at *Wittenberg*, where hee did much good, and gat himself great repute: But when the Wars in *Germanie* waxed hot, hee left *Wittenberg*, and went to *Magdeburg*, and from thence to *Erphurd*, where hee published som Orations beeing about 22 years old. *An. Chr.* 1548 hee went thence to *Jenes*, and there hee preached, and the year after married a wife, which lived with him but two years. *Anno* 1553 hee married again: whil'st hee continued there hee had diverse Disputations with *Maior* about Good Works: and with *Flacius*; but *Anno* 1559 the *Flacians* prevailed so far, that hee, and *Aquila* the Pastor of *Jenes*, were

Malice of Hereticks.

were both caſt into priſon, the marks whereof hee carried to his grave. In Priſon hee fell very ſick, inſomuch as the Prince ſuffered him to go to his own houſ, but yet made him a Priſoner there: *Chriſtopher*, Duke of *Wurtenberg*, and *Philip* Lantgrave of *Heſſe* mediated for his releaſ, and yet could not obtein it: but at laſt the Emperor *Maximillian* (interpoſing his autoritie) procured it, after hee had been a priſoner above three years: But perceiving that hee could not bee in ſafetie in that place, hee reſolved to depart, which the Univerſitie underſtanding, wrote to him, earneſtly importuning his ſtaie: to whom hee returned thanks for their love, but told them withall, That his life was in continual danger by reaſon of falſ brethren, and therefore hee was reſolved to go where hee might do more good: and accordingly from thence hee went to *Lipſwich*, where he ſpent his time in writing upon the *Pſalms*: and having it left to his choice whether to ſtaie at *Lipſwich*, or to go to *Wittenberg* (beeing ſent for thither) hee choſe to ſtaie where hee was, and was choſen Profeſſor of Divinitie in that Univerſitie: There hee continued his Lectures till *Anno Chriſti* 1566, at which time hee came to deliver his judgment about the Lord's Supper: whereupon, by the command of the Rector of the Univerſitie, the doors of the College were ſhut againſt him, and hee not ſuffered to read anie more: yet they would have reſtored him to his place, if hee would have promiſed to meddle with that point no more: but hee refuſed to make anie ſuch promiſe: and withall complained to the Elector of *Saxonie* of the wrong don unto him, from whom

Flight in times of danger.

Courage.

whom hee received a ſharp anſwer, and therefore leaving *Lipſwich*, hee went to *Amberg* in the upper *Palatinate*, where, after a ſhort ſtaie, hee received letters from the Elector Palatine, and the Univerſitie, inviting of him to *Heidleberg*, whither hee preſently went, and was made Profeſſor of *Ethicks*: in which place hee took very great pains both in reading his Lectures, and Writing: But his bodie haveing contracted ſom diſeaſes by his former impriſonment. *An.Chr.* 1569 hee fell very ſick, whereupon hee ſaid, *Sperare ſe finem vitæ ſuæ adeſſe*, &c. That hee hoped that his life was at an end, whereby hee ſhould bee delivered from the fraud, and miſeries of this evil world, and enjoie the bleſſed preſence of God, and his Saints to all Eternitie, and accordingly preſently after hee quietly departed in the Lord, *Anno Chriſti* 1569, and of his Age 44.



JO: BRENTIVS

The Life of John Brentius, *who died* Anno Christi 1570.

John Brentius was born at *Wile* in *Sweveland*, *Anno Christi* 1499: his father was Major of that Citie 24 years, who carefully brought up his son in learning: and at eleven years old sent him to *Heidleberg* to Schole, and at thirteen years old hee was admited into the Universitie: and at fifteen years old hee Commensed Batchelor, there also hee studied Greek,

and Hebrew, and was ſo ſtudious, that hee uſually roſe at midnight to his book, whereby hee contracted ſuch an habit, that hee could never after whil'ſt hee lived ſleep longer then till mid-night; the reſt of the night hee ſpent in holie meditations: and in his old age hee had a candle by his bed-ſide, and deceived the time by writing, and meditation. Partly by his diligence, and partly by his acute wit, and ſtrong memorie hee profited ſo much both in the Arts, and Tongues, that at eighteen years old hee was made Maſter of Arts: about this time *Luther's* books coming abrode, *Brentius*, by reading of them, came to the knowledg of the Truth which hee willingly embraced: and beeing deſirous to propagate it to others, hee began to read upon *Matthew*, firſt to ſom friends of his own College, but his Auditors encreaſing out of other Colleges, hee was fain to read in the Publick Schools; for which the Divines hated him becauſ hee grew ſo popular, ſaying, That neither was the place fit for Divinitie Lectures, nor he fit for ſuch a work, being not yet in Orders: wherefore to take away that objection, hee entered into Orders, and preached often for other, men to the great delight of his hearers: from thence hee was called to bee a Paſtor at *Hale* in *Sweveland*, where his gravitie, geſture, phraſe, voice, and Doctrine did ſo pleaſ the Senate, that though hee was but 23 years old, yet they choſe him to that place; and hee carried himſelf with ſuch gravitie, holineſs of life, integritie of manners, and diligence in his Calling that none could contemn his youth: and the Lord ſo bleſſed his labors there, that manie were converted,

Converſion.

Preacher's pattern.

Power of the Word.

to

to the Truth, yea, amongſt the very Popiſh Prieſts, ſom of them were converted, others left their places for ſhame, and went elſwhere: hee uſed much modeſtie, and wiſdom in his Sermons, and when (in the begining of his preaching there) the Popiſh Prieſts railed exceedingly upon him, and his Doctrine, and the people exſpected that hee would anſwer them accordingly; hee, contrariwiſe, went on in teaching the fundamental points of Religion, and as hee had occaſion hee confuted their Errors without bitterneſs from clear Scripture arguments, whereby in time hee ſo wrought upon them that hee brought them to a ſight of their Errors, and to a deteſtation of their Idolatrie. About this time *Muncer*, and his companions roſe up, and ſtirred almoſt all the Boors in *Germanie* to take Arms againſt the Magiſtrates, and Rich men: abuſing Scripture to juſtifie their proceedings, whereupon *Brentius* was in great danger, for manie cried out that his oppoſing of Poperie, and caſting out the old Cerimonies was the Cauſ of theſe tumults: and when as the Boors in *Hale* were riſen up, and threatned to beſiege the Citie of *Hale*, the Magiſtrates, and Citizens were in ſuch fear that they were ready to flie, or to join with the Boors, but *Brentius* encouraged them, and told them that if they would take Arms, and defend their Citie, God would aſſiſt them, *&c.* and ſo it came to paſs, for 600 Citizens beat away 4000 of thoſe Boors: hee alſo publiſhed a book in confutation of their wicked opinions, and ſhewed how diſſonant they were to the Word of God. Preſently after roſe up that unhappie contention between *Luther*, and *Zuinglius*

Anabaptiſts.

Satan's policie.

God's mercie.

about Chriſt's preſence in the Sacrament, which continued diverſ years to the great diſturbance of the Church, ſcandal of the Reformed Religion, and hinderance of the ſucceſs of the Goſpel: and when a conference was appointed for the compoſing of that difference, *Luther*, *Brentius*, and ſom others met with *Zuinglius*, and ſom of his friends, but after much debate they parted without an agreement. *An.* 1530 was the *Diet* held at *Auſpurg*, unto which the Proteſtant Princes brought their Divines with them, and amongſt others *Brentius*; at which time *George* Marqueſs of *Brandenburg* told the Emperor, That hee would rather ſhed his blood, and loſe his life, or laie down his neck to the headſ-man then alter his Religion: here the Divines drew up that famous Confeſſion of Faith which from the place is called the *Auguſtane-Confeſſion*: *Brentius* at his return home married a wife, famous for her chaſtitie, modeſtie, and pietie, by whom he had ſix children. *Ulricus* Prince of *Wurtenburg* intending to Reform Religion in his Dominions, thought it the beſt way firſt to Reform the Univerſitie of *Tubing*, and conſidering where hee might have a fit man for ſo great and difficult a work, hee at laſt reſolved upon *Brentius*, whom hee ſent for, and who, with much diligence, prudence, and fidelitie accompliſhed the ſame. *An. Chr.* 1547 the Emperor with his Armie coming to *Hale*, *Brentius* hoped to prevail with the Captain that no ſoludiers ſhould bee quartered in his houſ, but when hee came home, hee found the ſoul diers beating at his door, and ready to break it down, and when they perceived that *Brentius* was Maſter of that houſ, one of them ſet an halbert

Courage.

Zeal.

Auguſtane Confeſſion.

Unruly Souldiers.

halbert to his breſt threatning to kill him if the door was not preſently opened: whereupon they were let in, and hee cauſſed meat, and drink to bee prepared for them, and in the mean time conveied away all his papers, and when hee ſaw the furie, and rage of the ſouldiers, hee conveied himſelf, and familie out at a back-door: the next daie came a Spaniſh Biſhop with his train, and putting forth the ſouldiers, hee quartered in *Brentius* his houſ, ſearched his ſtudie, looked over his papers, and letters, and finding ſom letters to his friends wherein hee juſtified the Proteſtant Princes in taking Arms againſt the Emperor, hee preſently carried them to the Emperor, whereby *Brentius* was in great danger, and was fain to hide himſelf in a very high tower, and not being ſafe there, hee changed his apparel, left his wife, and children, and with one onely companion paſſed through the *Spaniards* ſafely, and wandred up and down the fields all that night. But when the Emperor was removed with his Armie, hee returned to *Hale* again. *Anno Chiſti* 1548 when *Cæſar* had pubiſhed his book called the *Interim*, the Proteſtant Princes, and Magiſtrates required the judgments of their Divines upon it: and the Magiſtrates of *Hale* deſired *Brentius* to tell them his judgment, who when hee had conſidered it, told them, That it was a wicked book, and altogether contrarie to the Scriptures, and that hee would loſe his life before hee would aſſent to it: this coming to *Cæſar's* ears, hee ſent a Commiſſarie to *Hale*, charging him to bring *Brentius* to him, either alive, or dead: when the Commiſſarie came thither, hee inſinuated himſelf into *Brentius's*

Popiſh malice.

God's mercie.

Courage.

acquaintance, invited him to his table, perſuaded him to walk abrode with him, having prepared horſes to carrie him awaie, but that ſucceeding not, hee called the Senate together, and having ſworn them to keep private what hee ſhould tell them, hee imparted his Commiſſion, telling them how acceptable it would bee to the Emperor, if they would ſend to him *Brentius*, but if they refuſed, the Emperor would deſtroie their Citie, &c. It pleaſed God that whil'ſt hee was thus perſuading the Magiſtrates, there came in one later then his fellows, and the Commiſſarie not minding it, did not tender the Oath to him; ſo when they were diſmiſſed, this man wrote to *Brentius: Fuge, fuge*, Brenti, *cito, citius, citiſſime:* which note was brought him as hee ſate at ſupper: having read it, hee told his familie that hee muſt go forth upon buſineſs, but would return ere-long: as hee was going out of the Citie hee met the Commiſſarie, who asked him whither hee went? Hee anſwered, To a ſick friend in the Suburbs who had ſent for him: Well (ſaid the Commiſſarie) to morrow you muſt dine with mee. Hee replied, *God willing*, and ſo they parted. Beeing thus eſcaped, hee hid himſelf in a thick wood, and for ſom weeks together hee laie in the wood all daie, and everie night came into a Villege to a friends houſ where hee lodged; hee wrote alſo to the Magiſtrates of *Hale* that if they could and would protect him, hee was readie to com back, and not to forſake his flock, but if they could not, hee did not deſire that they ſhould indanger themſelvs for his ſake: they anſwered, That they could not protect him, and therefore left him free to go whither

A miracle of mercie.

whither hee pleaſed. Preſently after *Ulricus* Prince of *Wurtenburg* invited him to him, and ordered him to bee ſo private that hee himſelf might not know where hee was, that if hee was asked, hee might ſafely denie his knowledg of him: yet upon ſuſpicion, his Caſtle was ſearched, but *Brentius* was in another place, where in his retirement hee wrote a Comment upon the 93^d *Pſalm*: afterwards hee went to *Baſil*, as to a ſafer place, where his wife died of a Conſumption: from thence hee removed to the Caſtle of *Horrenburg* in the *Hyrcinian* wood, where hee changed his name, and gave out that hee was the Keeper of the Caſtle: and whil'ſt hee was there, hee frequented the ſermons in a neighbor town, where the Miniſter uſed to ſpin out his ſermons to a great length: whereupon *Brentius* took occaſion modeſtly to tel him of it; to whom the Miniſter anſwered, You Caſtle-keepers think all time too long at Church, but no time too long that you ſpend in drinking: *Brentius* ſmiling at it, ſaid no more. Whileſt hee was there, hee perfected his Comment upon *Iſaiah*, and ſom other Works: afterwards hee had great profers made him by the Citizens of *Magdeburg*: by *Edward* the 6^th King of *England*: and by the Duke of *Boruſſia*, but hee refuſed them all, and thus continued in baniſhment for the ſpace of two years. *An. Chriſti* 1550 *Ulricus* Duke of *Wurtenburg* died, and his ſon *Chriſtopher* ſucceeding, hee reſolved to reſtore the Miniſters which were driven away by the *Interim* to their Charges within his Dominions, and to perfect the Work of Reformation: and for that end, ſent for *Brentius*, and kept him in his Caſtle of *Stut-*

Reformation.

Courage.

Stutgard that hee might have his advice, and assistance in carrying on of that work: neither was hee discouraged by the admonitions of the Princes, and Bishops, nor by the threats of the Garrisons that were about him: but caused *Brentius* to write a Confession of Faith, and of the Doctrine of Christian Religion, and about the chief points in Controversie, which hee intended to send to the Council of *Trent:* about that time *Brentius* married again, one *Catharine Isenmam* a choise woman, who was a great comfort to him all the rest of his life: by whom also hee had twelv children: the year after the Pastor of *Stutgard* dying, *Brentius* was chosen into his room: in which place hee continued all his life, and carried himself with much sedulitie, pietie and prudence in the same. *An. Christi* 1557 hee was sent by his Prince to the Conference at *Worms*, which came to nothing, becaus the Popish partie would not suffer that the Scripture should bee the Judg of their Controversies. In his old age hee wrote upon the *Psalms:* and whereas there were manie Monasteries in *Wirtenburg*, out of which the Friars were driven, hee persuaded his Prince to turn them to Schools for the training up of youth in learning, which was accordingly don, and once in two years *Brentius* visited those Schools; and took notice how the Scholars profited in learning, and encouraged them to make a dailie progress therein: hee had almost finished his Comment upon the *Psalms* when as his old age, worn out with studies, and labors, put a period unto the same, and his end was hastned by grief for the immature death of his Prince, for whom hee professed that hee would willingly

lingly have ſacrificed all his eſtate, and his own life alſo. Falling into a Fevor whereby hee perceived that his end approached, hee made his Will, wherein hee ſet down a Confeſſion of his Faith: and ſending for the Miniſters of *Stutgard*, hee cauſed his ſon to read it to them, and requeſted them to ſubſcribe their hands as witneſſes to it: hee alſo received the Sacrament, and exhorted them to unitie in Doctrine, and love amongſt themſelvs: hee was exceeding patient in all his ſickneſs, neither by word, not geſture ſhewing the leaſt impatience: alwaies ſaying, That hee longed for a better, even an eternal life: the night before his death hee ſlept ſweetly, and when hee awaked, the miniſter repeated the Apoſtles Creed, and asked him whether hee died in that Faith, to whom hee anſwered, Yea: which was his laſt word, and ſo hee quietly reſigned up his ſpirit unto God, *An. Chriſti* 1570, and of his Age 71. Hee was buried with much honor, and had this Epitaph,

Patience.

Voce, ſtylo, pietate, fide, candore probatus
Johannes, *tali* Brentius *ore fuit.*

With voice, ſtyle, pietie, faith, candor grac'd,
In outward ſhape, John Brentius **was thus fac'd.**

The Life of Peter Viretus, *who died* Anno Christi 1571.

PEter *Viretus* was born in the Countrie of the *Bernates*, brought up in learning at *Paris*, where hee began to bee acquainted with *Farellus* : from thence hee went to *Lusanna*, where hee was chosen Pastor, and spent much of his time in teaching, and writing there : and when *Calvin* was sent to the Conference at *Worms An. Christi* 1541, and from thence to *Ratisbone*, hee obteined of the Senate of *Lusanna* that *Virete* should supplie his place at *Geneva* till his return : and when hee came back hee much importuned that *Virete* might still continue there, affirming that it would much conduce to the good of the Church at *Geneva* to enjoie his labors : but hee would needs return to *Lusanna* to his former charge : yet afterwards, at the earnest entreatie of the French-Churches, hee went to *Lions*; where, in the middest of the Civil Wars, and the Pestilence which followed, hee, with his Collegues, governed the Church with much prudence : till, by the Jesuits means, there was a Proclamation sent abrode that none but such as were Native French should bee Preachers in the Protestant Churches : then at the request of the Queen of *Navar* hee went to *Bern*, where hee continued until his death, which was *An. Chr.* 1571, and of his Age 60. Hee was much bewailed of all good men : whil'st hee lived hee was of a very weak constitution, and the rather by reason of poison which a Priest had given to him at *Geneva* : as also becaus of som

Popish malice.

ſom wounds that heehad received from a Prieſt in another place, where hee was left for dead: hee was very learned, of a ſweet diſpoſition, and ſo exceeding eloquent, that hee drew manie to bee his hearers which were no friends to Religion, and they were ſo chained to his lips that they never thought the time long wherein hee preached, but alwaies wiſhed his Sermons longer: at *Lions*, which was a populous Citie, hee preached in an open place, and turned ſom thouſands to the Truth, and Faith in Chriſt: yea, ſom that paſſed by, with no purpoſe to hear his Sermon, hee did ſo work upon them, that they neglected their other buſineſs to hearken to him.

Eloquence.

Converſion.



J. JVEL.

The Life of John Juel, *who died* Anno Christi 1571.

John Juel was born in *Buden*, in *Devonshire*, *Anno Christi* 1522: his father was a gentleman that carefully trained him up in pietie, and learning. His singular promptnes of wit, and industrie, accompanied with ingenuite, and modestie procured him much love from his Master: At thirteen years old hee was sent to *Oxford*, and admitted into *Merton* College

College, under the tuition of Mr *Parkhurſt*, who was as careful to ſeaſon him with pure Religion, as with other learning. Afterwards hee removed to *Corpus Chriſti* College, where his learning was ſo remarkable that hee took his Degree with much applauſe: and ſhortly after was choſen before manie his Seniors, to read the *Humanitie-Lecture*, which hee performed with ſuch diligence, and excellencie, that manie came from other Colleges to hear him, and amongſt others Mr *Parkhurſt* his former Tutor, who (the Lecture beeing ended) ſaluted him thus,

Olim diſcipulus mihi chare Juelle *fuiſti,*
Nunc ero diſcipulus, te renuente, tuus.

Dear Juel, thou a ſcholar waſt of mine;
Hereafter, though unwilling, I'le bee thine.

Hee was very ſtudious, and his onely recreâtions from his ſtudies, was reading to his Scholars, diſputing with others, or ruminating what hee had before read: his life was ſuch that the Dean of the College (though a papiſt) thus ſaid, *I ſhould love thee* Juel *if thou wert not a Zuinglian: In thy Faith I hold thee an Heretick, but ſurely in thy life thou art an Angel: thou art very good, and honeſt, but a Lutheran.* In the end of King *Henrie* the 8th hee Commenſed Maſter of Arts, but hee flouriſhed much more under *Edward* the 6th, at which time *Peter Martyr*, beeing the Divinitie-Profeſſor in *Oxford*, *Juel* obſerved his Art, coppied out his ſermons, and Lectures; and became moſt intimate with him: hee preached at *Sunningwel:*

and was famous for his Latine-Sermons *ad Clerum:* hee ever loved Eloquence, but not *effeminatam, ſed virilem: Prudentibus viris non placent phalerata, ſed fortia:* But about the beginning of Queen *Marie's* reign, the Popiſh partie in that College prevailing, they expelled him the houſ for his Religion: after which hee ſtaied a while at *Broadgates-Hall,* where the fame of his learning drew manie Scholars to him, and the Univerſitie choſe him for her Orator: there hee ſtaied ſo long till the Inquiſition caught him, urging upon him Subſcription, under pain of Proſcription, and horrible tortures: now was hee brought into ſuch ſtreights, that conſulting with fleſh and blood hee ſet his name to the paper, whereby hee approved ſom Articles of Poperie: this much obſcured the glorie of his ſufferings, and nothing promoted his ſafetie, for ſnares beeing laid for him, hee had certainly been caught, had hee not, by God's ſpecial providence, gon that very night that hee was ſought for accidentally a wrong waie to *London:* and ſo by going out of the waie, hee found the ſafeſt waie: but afterwards hee repented of this publick Subſcription, by publick Confeſſion, and contrition. As hee traveled on foot in a ſnowie winters night toward *London,* hee was found in the waie by M^r *Latimer's* ſervant, ſtarved with cold, and faint with wearineſs, lying on the ground, panting, and laboring for life, or for death rather, by whoſe means hee was preſerved: yet when hee came to *London* hee found no ſafetie, looking every hour to bee delivered up to the cruel butcher *Bonner,* and to bee ſlaughtered at his ſhambles, whereupon hee fled from his Native-

Popiſh malice.

Humane infirmitie.

God's providence.

God's mercie.

Flight in perſecution

NativeSoil, and wandring beyond Sea, disappointed of all friends, and means to procure him so much as a lodging: yet through God's mercie hee came safe to *Franckfurt*, where, presently after, hee made an excellent Sermon, and in the end of it, openly confessed his fall in these words, *It was my abject, and cowardly minde, and faint heart that made my weak hand commit this wickednes*, which Confession was mixed with heartie sighs, and tears, and concluded with earnest supplication, first to Almightie God whom hee had offended, and then to his Church which hee had scandalized; and there was none in that Congregation but ever after embraced him as a dear brother, yea, as an Angel of God. From thence hee was often invited bykinde letters from *Peter Martyr* to *Argentine*, whither hee went, and where hee found manie Divines, Knights, and gentlemen, fled from *England*, where they had left their estates, honors, kindred, aud deareſt friends for the testimonie of the Gospel of Jesus Christ. *Martyr* invited him to his common table, and used his help in compiling of his Commentarie upon *Judges*: and when *Martyr* was sent for by the Senate of *Tygure* to succeed *Pellican* in the Hebrew Lecture, and exposition of Scripture, hee took *Juel* with him, accompanied also by manie other *English* exiles, who were mainteined by the charitie of the *Londoners*, till *Stephen Gardiner* having notice of it, by imprisoning and impoverishing of their Benefactors, stopped the current of their bountie: Yet in this extremitie, the Lord raised up *Christopher* Prince of *Wurtenberg*, bountifully to reliev them. The *Tygurin* Senators also at

Repentance.

Charitie.

Popish malice.

God's mercie.

at the requeſt of *Bullinger* opened the treaſurie of their liberalitie to them: Alſo *Calvin*, *Zuinglius*, *Melancthon*, *Pellican*, *Lavater*, *Geſner*, and all the greateſt ornaments of Religion, and learning in all the Reformed Churches were very kinde to the *Engliſh* Exiles. *Juel* ſpent moſt of the time of his baniſhment in *Peter Martyr's* houſ, bettering him, and beeing bettered by him: hee took much pains alſo in compoſing the differences and contentions amongſt his brethren, ariſing from the difference of opinion concerning Ceremonies, and Church-diſcipline: and thoſe which groaned moſt under the burthen of affliction, hee perſuaded them to patience in bearing their part of Chriſt's Croſs, ſhutting up all with that ſweet cloſe often repeated by him, *Hæc non durabunt ætatem:* Bear a while, theſe miſeries will not endure an Age: which words proved a Propheſie, for it pleaſed God in mercie to his Church ſhortly after to cut off that bloodie Queen *Marie* who lived not out half her daies, and to ſet up Queen *Eliſabeth* to bee a nurſing mother to his Church: in the begining of whoſe Reign thoſe Exiles returned home, and *Juel* amongſt the reſt. Preſently after his return, hee with ſom others were appointed to Diſpute at *Weſtminſter* with ſom of the Popiſh partie; but they, declining the Diſputation, it came to nothing. Shortly after the Queen imploied him into the Weſt to viſit the Churches, to root out Superſtition, and to plant true Religion, where hee took much pains in breaking the Bread of Life, where hee firſt drew the Breath of Life: After which hee was made Biſhop of *Salisburie*, though with much reluctancie, looking upon it

A bleſſed Peace-maker.

Gods's mercie.

as

as a great burthen. There hee took much pains both in preaching, and Governing, and was very careful in providing faithful Paſtors, and in reforming abuſes. Hee was very bountiful in relieving the poor, and wiſe in compoſing litigious ſtrifes: beſides his publick emploiments hee read much, and wrote much; ſcarce anie year in all the time of his Biſhoprick paſſed, wherein hee publiſhed not ſom famous work, or other: *Diu vixit, licèt non diu fuit,* Hee lived long in that ſhort ſcantling of his life. At meals, a Chapter beeing firſt read, hee recreated himſelf with Scholaſtical combats between young Scholars, whom hee maintained at his table: the conquerors were bountifully rewarded. After meals, his doors, and ears were open to al ſuits, and cauſes: and then hee retired to his ſtudie. At nine a clock at night hee called all his ſervants to an account how they had ſpent the daie, and after praier, admoniſhed them accordingly: then hee returned to his ſtudie, where often hee ſate till after mid-night: when hee was laid in bed, one that waited upon him, read ſom part of an Autor to him: which don, commending himſelf to the protection of his Saviour, hee took his reſt. His memorie was raiſed by Art to the higheſt pitch of humane poſſibilitie; for hee could readily repeat anie thing that hee had penned after once reading it: and therefore uſually at the ringing of the bell, hee began to commit his Sermons to heart: and kept what hee learned ſo firmly, that hee uſed to ſaie, That if hee were to make a ſpeech premeditated, before a thouſand Auditors ſhouting, or fighting all the while, yet could hee ſaie all that hee had provided

Charitie.

A good Biſhop.

Art of memorie.

to ſpeak. Manie barbarous, and hard names out of a Callander: and fortie ſtrange words, Welſh, Iriſh, *&c.* after once, or twice reading at the moſt, and ſhort meditation, hee could repeat both forwards, and backwards without heſitation. And Sir *Francis Bacon* reading onely to him the laſt clauſes of ten lines in *Eraſmus* his Paraphraſe in a confu'ed, and diſmembred manner: hee ſitting ſilent a while, on a ſudden rehearſed all thoſe broken parcels of ſentences the right waie, and the contrarie without ſtumbling. Long before his ſickneſs hee fore-told the approaching, and in his ſickneſs, the preciſe daie of his death: and hee was ſo far from declining it, that by faſting, labor, and watching, hee ſeemed rather to accellerate it, that hee might bee the readier to entertain death, and meet his Saviour. Beeing very weak, as hee was going to preach at *Lacock* in *Wiltſhire*, a gentleman meeting him, friendly admoniſhed him to return home for his health's ſake, telling him that it was better the people ſhould want one Sermon, then bee altogether deprived of ſuch a Preacher: to whom hee replied, *That it beſt became a Biſhop to die preaching in a Pulpit*; alluding to that of *Veſpaſian*, *Oportet Imperatorem ſtantem mori*. And thinking upon that of his Maſter: *Happie art thou my ſervant, if when I com I finde thee ſo doing.* His text was, *Walk in the ſpirit:* and preſently after Sermon his diſeaſ growing more and more upon him, hee was forced to take his bed. In the beginning, hee made his Will, and gave moſt of his eſtate to his ſervants, Scholars, and poor of *Sarum*: the Saturdaie following, calling all his houſhold about him, hee expounded the Lord's Praier,

Death foreſeen.

Preacher's pattern.

Praier, *Cantator cygnus funeris ipse sui:* wherein hee said, *It hath alwaies been my desire that I might glorifie God, and honor his name by sacrificing my life unto death for the defence of his Truth: but seeing God hath not granted my desire, yet I rejoice that my bodie is exhausted, and worn away in the labors of my holie calling,* &c. *And now that my hour is at hand, I earnestly desire you to praie for mee, and to help mee with the ardencie of your affections when you perceiv me, through the infirmitie of the flesh, to languish in my praiers: Hitherto I have taught you, but now the time is com wherein I may, and desire to bee taught, and strengthened by everie one of you:* Then hee desired them to sing the 71 *Psalm*, himself also joining as wel as hee could, somtimes also interposing som words of particular application to himself, and in the end hee said, *Lord now let thy servant depart in peace: Break off all delaies: Lord receiv my spirit*, &c, then one standing by, praied with tears, that if the Lord pleased, hee would restore him to his former health: *Juel* over-hearing him, seemed to bee offended, and said, *I have not lived so that I am ashamed to live longer, neither do I fear to die, becaus wee have a merciful Lord. A crown of righteousness is laid up for mee: Christ is my righteousness. Father, let thy will bee don, thy will I saie, and not mine which is imperfect, and depraved. This daie quickly let mee see the Lord Jesus*, &c. and so after a few fervent inward praiers, and sighs of longing desire, the soul returned to him that gaue it, *Anno Christi* 1571: and of his Age 50. Concerning his Apologie for the Church of *England*, *Peter Martyr* thus wrote to him, *Tua Apologia, frater charissime, non tantùm mihi omnibus modis, & numeris satisfecit: verùm etiam*

Death desired.

Ambrose.

Bulingero, *ejuſq; filiis, & generis, nec non* Gualthero, & Wolphio, *tam ſapiens, mirabilis, & eloquens viſa eſt, ut ejus laudandæ nullum modum faciant, nec arbitrantur quicquam hoc tempore perfectius editum fuiſſe, &c. i. e.* Thy Apologie, dear bother, hath not onely fully ſatisfied mee; but it ſeem's alſo ſo wiſe, admirable, and eloquent to *Bullinger*, and his ſons, as alſo to *Gualter*, and *Wolphius* that they can never make an end of praiſing of it; and they believ that there hath not been ſo complete a book publiſhed in this Age, &c.

The Life of Zegedine, *who died* Anno Chriſti 1572.

STeven *Zegedine* was born in the lower *Panonia*, *An. Chriſti* 1505, brought up in learning, wherein hee profited to admiration, and became a Schoolmaſter himſelf; about which time (hearing the fame of *Luther*, and *Melanchthon*) hee had a great minde to go to *Wittenberg*, but wanting opportunitie in ſundrie regards, hee went to the Univerſitie at *Cracovia*, where having ſtudied a while, hee was made a reader to others, and grew very famous, and having gotten ſom monie there, hee then went to *Wittenberg*, where hee ſtudied Logick, and Divinitie three years, and then returned into his own Countrie: and in the Citie of *Thaſniadine* hee inſtructed youth in the knowledg of the Arts, and preached Jeſus Chriſt alſo to the people, before unknown unto them: whereupon the King's Treaſurer fell upon him, beat him, and drove him out of the Citie: there hee loſt 200 books, and was ſo barbarouſly kicked by this Tyrant with his

Inhumane crueltie.

his Iron ſpurs that hee was almoſt ſlain. Thus wandring up and down as an exile, *Anno Chriſti* 1545 hee was called to *Julia*, where hee was made governour of an illuſtrious Schole: and the year after hee was ſent for to *Cegledine*, where hee was hired to preach publickly in the Church: there alſo hee married a wife, and after three years ſtaie, hee went thence, and was ſent for by the Governour of *Temeſwert* to govern the Schole there, where alſo hee preached to the people: but that Governour dying, there ſucceeded him one that was a ſtrong Papiſt, who drove *Zegedine* from thence: beeing again an exile, hee was called to govern the School at *Thurin*, where hee alſo preached to the people, who eagerly embraced the Truth, and loved him exceedingly: from thence hee was called to *Bekeneſe*, where hee alſo preached to the people, and read in the Schools: whil'ſt hee was there, a Countrie man coming to him ſaid, *Sir, what do you here, when there are ſom ſouldiers coming upon you, to ſlaie you? therefore flie hence ſpeedily if you will ſave your life.* Whil'ſt hee was ſpeaking, the noiſ of the ſouldiers was heard without, whereupon hee ſlip't into his chamber, but the ſouldiers breaking in upon him, plundered him of all hee had, and binding him, carried him away with them: but behold the gratious providence of God: amongſt thoſe bloodie ſouldiers there was one that favored him, and conveied him away, ſo that ſwiming over a river, hee eſcaped, and returned home again: ſhortly after, his fame ſpreading abroad, hee was called to *Tholna* to govern the Schole there, and there alſo hee preached to the people: and his former wife bee-

Manifo'd affl. ctions.

God's mercie.

ing dead, hee married another: and not long after hee was choſen to *Laſcovia* to bee the Paſtor there: and was Ordained Miniſter by the Impoſition of Hands, and taught Schole alſo: about which time hee was made Doctor, and the Superintendent of all that Baronrie: hee read alſo in private to manie that repaired to him, and intermitted not his pains, no not in ſickneſs, if hee had but ſtrength to ſpeak that his voice might bee heard. *An. Chriſti* 1558 hee was removed thence by the autoritie of the Governour of the Caſtles to *Calmantſem*. *Anno Chriſti* 1561 the *Vayvod* of *Copaſware* with his ſouldiers (beeing Turks) came upon the inhabitants of *Calmantſem* for neglecting to paie their Tribute, as they were at Sermon, and took manie of them priſoners, together with *Zegedine*, and carried them away to *Copaſware*: the reſt that eſcaped, gathering the Tribute, carried it preſently to the *Vayvod*, entreating his pardon, and the reſtitution of the priſoners, eſpecially of *Zegedine*: but hee told them, that if they would have them reſtored to libertie, they muſt go and petition the *Baſhaw* for their releaſ: which they doing, the priſoners were preſently releaſed: but when they afterwards accuſed the *Vayvod* to him of Tyrannie, and injuſtice, hee required that *Zegedine*, and ſom of the chief Citizens ſhould com and teſtifie thoſe things before him: but when *Zegedine* came, hee picked a quarrel with him, and caſt him into priſon, whereupon his people, by rich preſents, endeavor'd to procure his releaſ, and when they had almoſt obteined their requeſt, one whiſpered the *Baſhaw* in his ear, and told him, that he might have 1000 Florens for his ranſom:

Induſtrie.

where-

whereupon hee ſtill detained him, and told them that hee would not releaſ him till they had paid him a 1000 Florens: but when the monie came in ſlower then hee exſpected, the barbarous Tyrant chid his Keeper for uſing him too gently, which (as hee ſaid) was the cauſ that his ranſom was not yet paid, whereupon his Keeper bound, and whip't him with thongs till hee was bloodie all over, and almoſt kill'd him: afterwards the *Baſhaw* promiſed that if they would procure the releaſ of the daughter of the Major of *Tolne*, who was priſoner with the *Hungarians*, and bring her unto him, hee would releaſ *Zegedine*: her, therefore, his people of *Calmantſem* redeemed for 300 Florens, and preſented her to the *Baſhaw*; yet the Infidel falſified his promiſe, and kept him ſtill priſoner: then the Prince of *Tranſilvania* ſent Ambaſſadors, and a rich preſent to the *Baſhaw*, requeſting the releaſ of *Zegedine*, yet nothing would prevail: manie, pittying his miſerable captivitie, came to viſit him, and gave him monie, but his cruel Keeper extorted moſt of it from him. Beeing loaden with heavie chains, the Citizens, with much importunitie, prevailed to get him leav once a daie to com to the Chriſtians to whom hee preached, and ſo returned to priſon again: yet God ſtirred up the hearts of ſom of the Courtiers to commiſerate his deplorable condition. During his impriſonment, the *Baſhaw* uſed all means both by threats, and promiſes to draw him to abjure the Chriſtian Religion, and to turn Turk: but hee alwaies anſwered him ſtoutly, That ſuch arguments might prevail with children, but could not prevail with him. Having leav at laſt to lie amongſt the

Barbarous crueltie.

Breach of promiſe.

Charitie.

Crueltie.

Courage.

God's mercie.

Charitie.

the other Priſoners, hee wonderfully refreſhed, and comforted them by his godlie exhortations, and conſolations drawn from the Scriptures, whereby they were much confirmed in the Chriſtian Faith: and whereas before they were almoſt pined through want of food, God ſo ſtirred up the hearts of ſom to bring relief to *Zegedine*, that all the reſt of the priſoners were provided for plentifully thereby. Remaining thus in priſon hee was not idle, but wrote there his Common-places, and ſom other Works: thus hee remained in Priſon above a year, in which time three of his children died, which added much to his affliction, and though his people had uſed the interceſſion of all their great men there about for his libertie, yet all prevailed not, till it pleaſed God that a noble Baron, and his Ladie paſſing by that waie, ſaw this worthie man of God in ſo miſerable a plight that the Ladie much pitied him: and afterwards beeing in Child-bed, and ready to die, ſhee requeſted her Lord (who loved her dearly) for her ſake to improve all his intereſt in the *Baſhaw* to procure *Zegedine's* libertie; which hee with an oath promiſed to perform, and accordingly engaged himſelf to the Turk that hee ſhould paie 1200 Florens for his ranſom: thereupon hee was releaſed: and went about to diverſ Cities to gather his ranſom, and God ſo enlarged men's hearts towards him, that in a ſhort time hee carried 800 Florens to this Baron, and ſo returned to his people at *Calmantſem*. The year after beeing 1564 as hee was going by coach to *Buda*, when the horſes came near the great river *Danubius* beeing very hot, and drie, they ran violently into the river:

river: but behold the admirable providence of God: when they had ſwam ſom twentie paces in the river, they turned back again, and drew the coach, and him ſafely to the ſhore. The ſame year, by Impoſition of Hands, hee ordained three excellent men Miniſters. About that time there came a bragging Friar, and challenged him to a Diſputation, which hee willingly accepting of, the great Church was appointed for the place, and manie of both ſides reſorted thither; and the Friar came with much confidence, his ſervants carrying a great ſack of books after him: but in the Diſputation, *Zegedine* did ſo baffle him, that all his friends ſhrunk away with ſhame, and the Friar, with his great ſack, was left all alone, ſo that himſelf was fain to take it on his own ſhoulders and go his waie. About that time the *Vaivod*, who had before betraied him, coming to the place where *Zegedine* was, deſired to ſpeak with him, and requeſted him to forgive him, profeſſing that hee could reſt neither night, nor daie, hee was ſo haunted with apparitions, and the Furies of his own conſcience, which *Zegedine* eaſily aſſented unto. *Anno Chriſti* 1566 *Zegedine* beeing very hot, invited a friend to go with him to the river of *Danubius* to bathe himſelf: but as they were ſwiming, his friend looking about him, ſaw not *Zegedine*, and wondering what was becom of him ſo ſuddenly, at laſt hee ſpied his hoarie hairs appearing above water, and ſwiming ſwiftly to him, *Zegedine* was ſunk, whereupon hee, diving to the bottom of the river, caught hold of him, and drew him forth, carrying him to a Mill that was not far off, where hee laid him to

God's providence

Fooliſh pride.

A juſt judgment.

Charitie.

God's providence.

bed: about midnight *Zegedine*, coming to himſelf, enquired how hee came there, and who drew him out of the River; his friend told him the whole ſtorie, and kept him carefully till hee recovered: *Anno Chriſti* 1572 hee fell into a mortal diſeaſ, which ſo much the more afflicted him, becauſ hee could not ſleep, whereupon hee ſent for a *Chirurgion*, who gave him a bitter potion, which cauſed him to fall a ſleep, but after a little while hee quietly breathed forth his laſt beeing 67 years old.



J. KNOX

The Life of John Knox, *who died* Anno Christi 1572.

John Knox was born at *Gifford* in *Lothaine* in *Scotland, Anno* 1505. of honeſt parentage: brought up firſt at Schoole, then ſent to the Univerſitie of Saint *Andrews* to ſtudie under M^r *Jo. Mair*, who was famous for learning in thoſe daies, and under whom in a ſhort time hee profited exceedingly in Philoſophie, and School-Divinitie, and took his Degrees, and

Converſion.

afterwards was admitted verie young into Orders; then hee betook himſelf to the reading of the Fathers, eſpecially *Auguſtine's* Works, and laſtly to the earneſt ſtudie of the holie Scriptures, by which, beeing through God's mercie informed of the Truth, hee willingly embraced it, and freely profeſſed it, and imparted it to others. But when there was a perſecution raiſed up by the Biſhops againſt the Profeſſors of the Truth, hee fled into *England*, where hee preached the Goſpel with much zeal, and fruit, both at *Berwick*, *Newcaſtle*, and *London*. Hee was much eſteemed by King *Edward* the 6th, who profered him a Biſhoprick, which hee rejected as having *Aliquid commune cum Antichriſto*: Somthing in it common with Antichriſt. King *Edward* beeing dead, the perſecution raiſed by Queen *Marie* made him leav *England*, and go to *Franckfort*, where for a time hee preached the Goſpel to the *Engliſh* Congregation: but meeting with oppoſition there, both from Papiſts, and falſ brethren, hee went to *Geneva*. *Anno Chriſti* 1559, and of his Age 54 the Nobilitie of *Scotland*, with ſom others, begining the Reformation of Religion, ſent for him home, and ſhortly after hee was ſettled Miniſter at *Edinbrough*, where hee preached manie excellent Sermons. *An. Chr.* 1566 the Earl of *Murray* beeing ſlain on the Saturdaie, *Knox* preaching at *Edinbrough* the next daie, amongſt the papers given of thoſe that defired the praiers of the Church, hee found one with theſe words, *Take up the man whom yee accounted another God*: at the end of his Sermon hee bemoned the loſs that the Church and State had by the death of that virtuous man

Flight in perſecution

Humilitie.

man, adding further, *There is one in this companie that mak's this horrible murther the ſubject of his mirth, for which all good men ſhould bee ſorrie, but I tell him hee ſhall die where there ſhall bee none to lament him.* The man that had written thoſe words was one *Thomas Metellan* a young gentleman of excellent parts, but bearing ſmal affection to the Earl of *Murray*: hee hearing this commination of *Johne Knox* went home to his ſiſter, and ſaid, That *Johne Knox* was raving to ſpeak of hee knew not whom. His ſiſter replied with tears, If you had taken my adviſe, you had not written thoſe words, ſaying further, That none of *Johne Knox* his threatnings fell to the ground without effect: and ſo indeed this came to paſs, for ſhortly after this gentleman going to travel, died in *Italie*, having none to aſſiſt, much leſs to lament him. Towards *Knox* his later end, his bodie became very infirm, and his voice ſo weak that people could not hear him in the ordinarie place, wherefore hee choſe another place wherein hee preached upon the Hiſtorie of Chriſt's Paſſion, with which, hee ſaid, it was his deſire to cloſe his Miniſtrie: Finding his end near, hee importuned the Council of the Citie to provide themſelvs a worthie man to ſucceed in his place: M^r *James Lawſon* Profeſſor in *Aberdene* was the man pitched upon, and Commiſſioners were ſent from the Church of *Edenborough* to requeſt him to accept of the place: *Johne Knox* alſo ſubſcribed that requeſt, adding, *Accelera mi frater, alioqui ſerò venies:* Haſt my brother, otherwiſe you will com too late: this made M^r *Lawſon* to haſten his journie, and when hee was com, hee preached twice to the

A Prophecie.

Preacher's pattern.

good liking of the people, whereupon order was taken by the rulers of the Church for his admiſſion, at which time *John Knox* would needs preach, though very weak, which alſo hee performed with ſuch fervencie of ſpirit, that hee was never before heard to preach with ſo great power, or more content to the hearers. In the end of his Sermon, hee called God to witneſs that hee had walked in a good conſcience with them, not ſeeking to pleaſ men, nor ſerving either his own, or other men's affections, but in all ſinceritie, and truth had preached the Goſpel of Chriſt. He exhorted them in moſt grave and pithie words to ſtand faſt in the Faith they had received: and ſo having praied zealouſly for God's bleſſing upon them, and the multiplying of God's ſpirit upon their new Paſtor, hee gave them his laſt farewel: Beeing conveied to his lodging, that afternoon hee was forced to betake himſelf to his bed: and was viſited by all ſorts of perſons in his ſickneſs, to whom hee ſpake moſt comfortably: amongſt others the Earl of *Morton* came to ſee him, to whom hee ſaid, *My Lord, God hath given you manie bleſſings, Wiſdom, Honor, Nobilitie, Riches, manie good, and great friends, and hee is now about to prefer you to the Government of the Realm (the Earl of* Marr, *the late Regent, beeing newly dead). In his name I charge you, uſe theſe bleſſings better then formerly you have don: ſeeking firſt the glorie of God, the furtherance of his Goſpel, the maintenance of his Church, and Miniſtrie; and then bee careful of the King to procure his good, and the welfare of the Realm. If you do thus, God will bee with you, and honor you: if otherwiſe, hee will deprive you of all theſe bene-*

fits

fits, and your end ſhall bee ſhame, and ignominie. Theſe ſpeeches the Earl called to minde about nine years after, at the time of his Execution, ſaying, That hee had found *John Knox* to bee a Prophet. A daie or two before *Knox*'s his death, hee ſent for M^r *David Lindſey*, M^r *Lawſon*, and the Elders, and Deacons of the Church, to whom hee ſaid, The time is approaching, which I have long thirſted for, wherein I ſhall bee releaſed from all my cares, and bee with my Saviour Chriſt for ever: and now *God is my witneſs whom I have ſerved with my ſpirit in the Goſpel of his Son*, that I have taught nothing but the true, and ſincere Word of God: and that the end that I propoſed in my Miniſtrie was, To inſtruct the ignorant, to confirm the weak, to comfort their conſciences who were humbled under the ſenſ of their ſins, and born down with the threatnings of God's judgments. I am not ignorant that manie have, and do blame my too great rigor, and ſeveritie; but God knoweth that in my heart I never hated thoſe againſt whom I thundered God's judgments: I did onely hate their ſins, and labored according to my power to gain them to Chriſt: That I did forbear none of what condition ſoever; I did it out of the fear of my God: who hath placed mee in the function of his Miniſtrie, and I know will bring mee to an account. Now brethren, for your ſelvs, I have no more to ſaie, but to warn you that you *take heed to the Flock over which God hath placed you Over-ſeers, which hee hath redeemed by the blood of his onely begotten ſon:* and you M^r *Lawſon* fight a good fight, do the Work of the Lord with courage, and with a willing minde, and God

A Propheſie.

Death deſired.

God from heaven bleſs you, and the Church whereof you have the charge: Againſt it (ſo long as it continue's in the Doctrine of the Truth) the gates of hell ſhall not prevail: having thus ſpoken, and the Elders, and Deacons beeing diſmiſſed, hee called the two Preachers to him, and ſaid, There is one thing that grieveth mee exceedingly, you have ſomtimes ſeen the Courage, and Conſtancie of the Laird of *Grang* in the Cauſ of God; and now that unhappie man is caſting himſelf away: I pray you go to him from mee, and tell him, That unleſs hee forſake that wicked courſ that hee is in, the Rock wherein hee confideth ſhall not defend him, nor the carnal wiſdom of that man whom hee counteth half a god [which was young *Leſhington*] ſhall yeeld him help; but hee ſhall bee ſhamefully pulled out of that neſt, and his carcaſs hung before the Sun, (meaning the Caſtle which hee kept againſt the King's Autoritie) for his ſoul it is dear to mee, and if it were poſſible, I would fain have him ſaved: accordingly they went to him, conferred with him, but could by no means divert him from his courſ: But as *Knox* had fore-told, ſo the year after his Caſtle was taken, and his bodie was publickly there hanged before the Sun: yet at his death hee did expreſs ſerious repentance. The next daie *Knox* gave order for the making of his Coffin, continuing all the daie (as hee did alſo through all his ſickneſs) in fervent praier, crying, *Com Lord Jeſus:* ſweet Jeſus *into thy hands I commend my ſpirit:* beeing ask'd whether his pains were great, he anſwered, That hee did not eſteem that a pain which would bee to him

A Prophefie.

Preparation for death.

him the end of all troubles, and the beginning of eternal joies. Oft after som deep meditation, hee used to saie, *Oh serv the Lord in fear, and death shall not bee troublesom to you: Blessed is the death of those that have part in the death of Jesus.* The night before his death, he slept som hours with great unquietness, often sighing, and groaning, whereupon when hee awakened, the standers by asked him how hee did, and what it was that made hin mourn so heavily? to whom hee answered: In my life time I have been assaulted with Temptations from Satan, and hee hath oft cast my sins into my teeth to drive mee to despair, yet God gave mee strength to overcom all his Temptations: but now the subtil serpent take's another cours, and seek's to persuade mee, That all my labors in the Ministerie, and the fidelitie that I have shewed in that service hath merited heaven and immortalitie: but blessed bee God that brought to my minde these Scriptures: *What hast thou that thou hast not received?* And, *Not I, but the grace of God in mee:* with which hee is gon away ashamed, and shall no more return: and now I am sure that my battel is at an end, and that without pain of bodie, or trouble of spirit, I shal shortly change this mortal, and miserable life, with that happie, and immortal life that shall never have an end. After which, one praying by his bed, having made an end, asked him, If hee heard the Praier? Yea, said hee, and would to God that all present had heard it with such an ear, and heart as I have don: Adding, *Lord Jesus receiv my spirit:* with which words, without anie motion of hands, or feet, as one falling asleep rather then dying hee end-

Tentations

ed his life. Never was man more obſervant of the true, and juſt autoritie of Church-Rulers according to the Word of God, and the practiſe of the pureſt Primitive times: hee alwaies preſſed due Obedience from the people to the faithful Paſtors, and Elders of the Church. Hee died *Anno Chriſti* 1572, and of his Age 62. Men of all ranks were preſent at his Burial: The Earl of *Murray*, when the Corps was put into the ground, ſaid, *Here lie's the bodie of him, who in his life time never feared the face of anie man.*

The



P. RAMVS

The Life of Peter Ramus, *who died* Anno Christi 1572.

Peter Ramus born in *France An. Christi* 1515: His grandfather was a noble-man, who(having his estate plundered by *Charls* Duke of *Burgundie*, General under the Emperor *Charls* the 5th) was forced to leav his countrie, and to betake himself to the poor, and painful life of an husbandman: and his father beeing left verie poor by him, was fain to povertie.

live by making of Charcole: *Ramus* beeing from his Childhood of an excellent wit, of an induſtrious nature, & much addicted to learning, was compelled for his ſubſiſtence to live as a ſervant with one of his Uncles: but finding (that by reaſon of his manie emploiments) hee had no time to follow his book there, hee thought it better to betake himſelf to the ſervice of ſom learned man: ſo going to *Paris*, and beeing admitted into the College of *Navar*, hee labored hard all daie for his Maſters, and ſpent a great part of the night in ſtudie, ſo that in a ſhort time hee was made Maſter of Arts, and Laureat-Poët: and the Profeſſors in that College everie one taking much delight in his diligence, each ſtrove to forward him in learning, and lent him ſuch books as hee needed: then hee betook himſelf to inſtructing of others, and to exerciſe himſelf in private Lectures, till thereby hee had fitted himſelf for more publick emploiments: then was hee appointed publickly to read Logick, and when hee was 21 years old, hee publiſhed his Logick, with ſom Animadverſions upon *Ariſtotle*: this procured him much love, everie one admiring ſuch ripe parts, in ſo young a man: and envie beeing the uſual concomitant of virtue, hee had alſo manie that envied, and aſſperſed him; eſpecially the *Sorbone* Doctors, who accuſed him of Hereſie in Philoſophie, for that hee beeing but a Novice, durſt take upon him to correct *Ariſtotle*, the Prince of Philoſophers: and by their autoritie they ſo far prevailed, that *Ramus* was forbidden to read, or write anie more of Philoſophie: This beeing very grievous to him, it pleaſed God to ſtir up the heart

Induſtrie.

Envie.

heart of the Governor of another College to *ſend* for him to aſſiſt him in reſtoring of that College, which was now emptie; the ſtudents beeing all fled by reaſon of the infection of the Plague: and it cam to paſs that in a ſhort time (*Ramus* beeing ſo famous a man) the College was better ſtored with ſtudents then ever it was before: the *Sorboniſts* much raged at this, and labored to ſow diviſion between the Governour of the College, and him: yet *Ramus* carried himſelf with ſo much candor, and ingenuitie that they lived together with much concord: at laſt that Governor dying, *Ramus* ſucceeded him: and by the Cardinal of *Lorrain's* means (who was a great favorer of Learning) hee was made the Regius Profeſſor of Rhetorick, and Philoſophie *Anno Chriſti* 1551, and of his Age 36. His fame ſpreading into all the Univerſities of Chriſtendom, there were manie Princes that ſtrove to get him out of *France*, profering him large ſtipends if hee would com to them: but hee beeing now famous in *France*, preferred his own Countrie before all others; and therefore rejected all their offers. In *Paris* hee had ſo great eſteem, that (though his enemies ſtrongly oppoſed it) yet hee was made Dean of the whole Univerſitie: and ſo having obteined a more quiet kinde of life, hee betook himſelf to the ſtudie of the Mathematicks, wherein hee grew very exquiſite. But when the Civil Wars brake forth in *France* for Religion, and that none could ſafely enjoie themſelvs, or anie thing that they had, when under pretenſ of Religion, everie one revenged his own private quarrels upon others, *Ramus*, to free him-

Flight in perſecution

ſelf from this tempeſt, left *Paris*, and went to *Fontainblew*, where the King's Librarie was: yet neither there could hee bee in ſafetie: ſo that at laſt, hee was compelled to betake himſelf to the Camp of the Prince of *Conde*: But when hee ſaw that *France* was no fit place for him for the preſent to reſide in, hee reſolved to travel into *Germanie*, till God ſhould reſtore peace to his Countrie again: and accordingly hee went to *Argentine*, *Baſil*, *Luſanna*, *Tygure*, *Heidleberg*, *Norenberg*, and *Auſpurg*, and was entertained in all theſe Univerſities with great applauſ, and with much joie by all learned men. And when the Civil War was ended in *France*, hee returned to *Paris* again. Then hee remained in his College till that horrible Maſſacre happened on S^t *Bartholomews* Eve, wherein ſo manie thouſands periſhed by the cruel hands of bloodie Papiſts: at which time the College gates beeing faſt ſhut, hee locked himſelf up in his own houſ till thoſe furious Papiſts brake open his doors, and finding him, ran him thorow, and beeing half dead, threw him out of his window; and not ſatisfied therewith, they cut off his head, dragged his bodie about the ſtreets in the channels, and at laſt threw it into the river of *Sein*, *Anno Chriſti* 1572, and of his Age 57: After which alſo, they ſeazed upon his Goods, Librarie, and Writings, whereby manie excellent Commentaries, and other works (not fully complete) periſhed, to the great loſs of learned men.

Popiſh crueltie.

The

The Life of Matthew Parker, *who died* Anno Christi 1574.

MAtthew *Parker* was born in the Citie of *Norwich, An. Christi* 1502, and having ſpent ſom years at School, hee went to *Cambridg*, where hee was admitted into *Corpus Christi* [*Bennet*] College, in which place hee profited ſo much that he was choſen Fellow, and grew ſo famous that Queen *Ann Bullen* [mother to Queen *Eliſabeth*] made him her Chaplain, whereupon hee Commenced Doctor in Divinitie: and after her death, King *Henrie* the 8th; and after his death, King *Edward* the 6th made him their Chaplains, and preferred him to bee Maſter of *Bennet* College; beſides other Eccleſiaſtical dignities which they advanced him to: but in Queen *Marie's* daies, hee was deſpoiled of all, and was compelled to live a poor, and private life: but ſo ſoon as Queen *Eliſabeth* came to the Crown, ſhee made choice of this Dr *Parker* for his admirable learning, and pietie to bee the Archbiſhop of *Canterburie Anno Christi* 1559, which place hee ſupplied with great commendation for above 15 years. His works of Charitie were very eminent. Hee gave to the Corporation of *Norwich*, where hee was born, a Baſon, and Ewr double guilt weighing 173 ounces: as alſo fiftie ſhillings a year for ever to bee diſtributed amongſt the poor of that Citie: and ſix anniverſarie Sermons in ſeveral places of *Norfolk*: to *Bennet* College hee gave thirtie Scholarſhips, built them a Librarie, and beſtowed manie excellent books, and ancient

antient manuſcripts upon it, beſides 300 ounces of ſilver, and guilt-plate: and the perpetual Patronage of S^t *Marie-Abchurch-London*. He carefully collected, and cauſed to bee printed diverſ antient Hiſtories of *England*, which probablie had otherwiſe been loſt. Hee died in peace *An. Chr* 1574, and of his Age 72.



H. BVLLINGER

The Life of Henrie Bullinger, *who died* A^no Chriſti 1575.

HEnrie *Bullinger* was born at *Bremogart* in *Helvetia*, *Anno Chriſti* 1502 of an antient, and honorable

norable familie: Twice in his childhood hee eſcaped death very narrowly: firſt beeing ſick of the Plague, his funeral was prepared, yet it pleaſed God that beyond exſpectation hee recovered. Secondly playing on a pipe, hee fell down and ſtruck the Pipe ſo far into his throat that hee was taken up for dead, and for five daies could eat nothing; yet the Lord again reſtored him: his father beeing learned himſelf, was very careful to breed him up in learning: at twelv years old hee went to *Embric*, where hee was carefully educated, both in Religion and Learning: after three years hee went to *Collen*, where hee ſtudied Logick, and Commenſed Batchelor of Arts at ſixteen years old: Afterwards betaking himſelf to the ſtudie of Divinitie, hee firſt read over *Lombart:* then ſom of the Fathers, and ſom of *Luther's* Works: then hee ſtudied the Scriptures, eſpecially the New Teſtament, which hee read over with ſom old Commentaries upon it: alſo hee was much affected with *Melanćthon's* Common-places: by which ſtudies it pleaſed God that hee began to diſlike Poperie, and embrace the Truth. *An. Chr.* 1522 hee returned home, and after one years ſtudie there, hee was called to govern a School within the juriſdiction of *Tygure*, where hee read to the ſtudents, both in the Arts, and Divinitie, to which manie reſorted: after ſix years aboad there, hee went to *Tygure*, where hee heard *Zuinglius*, and ſtudied Hebrew, and Greek, and wrote diverſ Commentaries: hee alſo, by his preaching at the Monaſterie of *Capella*, ſo far prevailed with the Abbat, and Friars, that the Maſs, and other Superſtitions were caſt out, and the Lord's

God's ſpecial providence.

Scriptures.

Converſion.

Reformation.

Supper truly adminiſtred, and ſuch Friars as were unfit for the Miniſtrie, betook themſelvs to other trades: hee afterwards went with *Zuinglius* to the Diſputation at *Bern.* *An. Chr.*1529 hee was called to his native place of *Bremogart*, where God ſo proſper'd his Miniſtrie that preſently after the Magiſtrates there baniſhed Poperie, and ſet out a ſevere Decree againſt Adulterie, and Drunkenneſs; and beeing choſen Paſtor, of that place hee preached everie Sabbath in the afternoon, and the three daies following in the morning: beſides everie daie at the time of evening praiers, hee expounded a part of the New Teſtament: but the Divel raiſed ſom Anabaptiſts which diſturbed the peace of the Church there: with theſe *Bullinger* diſputed publickly, and thereby in a great meaſure reſtreined them: hee wrote alſo in the defence of Tithes, which thoſe Anabaptiſts ſaid ſhould bee aboliſhed under the New Teſtament: but the Popiſh partie raiſing a War againſt the Proteſtants, they prevailed againſt them, ſo that *Bullinger* and his Collegue were forced to flie for their lives: and through God's mercie they came ſafely to *Tygure* *An. Chr.*1531. The Church of *Baſil* wanting a Paſtor by the death of *Oecolampadius*, deſired *Bullinger*, and the *Bernates* alſo ſent for him thither; but the Senate of *Tygure* would not part with him, but choſe him Paſtor in the room of *Zuinglius*: and beeing called to this work in a dangerous time, hee did his endeavour to comfort and raiſ up the hearts of God's people under thoſe great afflictions: and whereas the Popiſh adverſaries boaſted that their Religion was falſ, becauſ they of *Tygure* were beaten, and *Zuinglius*

Power of the Word.

Ana'baptiſts.

Tithes defended.

Preach'r's pattern.

glius ſlain: hee wrote, That the Truth of Religion was not to bee judged by the proſperitie, or adverſitie of the Profeſſors of it: hee took care alſo to have Synods twice a year to maintein concord, and unitie in Doctrine, and Diſcipline, and finding a great defect of godlie Miniſters in the juriſdiction of *Tygure*, hee took care that ſo manie ſhould bee trained up in Religion, and Learning as might ſupplie that defect; and where there was a defect of mainteinance, hee prevailed with the Senate of *Tygure* to make up a competencie out of the Publick Treaſurie: hee provided a Publick Librarie for that Citie: Hee wrote alſo a Confeſſion of Faith in the name of thoſe Churches, which was ſent to *Bucer*, and to the Synod of the Churches of *Switzerland* met at *Conſtance*, and was approved by them: And when there was a meeting at *Baſil* for to unite *Luther*, and the *Helvetian* Churches in their difference about the manner of Chriſt's Preſence in the Sacrament, *Bullinger* was there, & took much pains for the promoting of it: the Magiſtrates alſo of *Tygure*, by the perſuaſion of *Bullinger*, erected a new College, which hee had a great care of all his life after. About this time *Schwenckfield* a noble man of *Sileſia* taught, That Chriſt's Humane nature beeing received into heaven was ſo far Deified that it remained a creature no longer, and this error begining to ſpread into *Swevia*, *Bullinger* joining with ſom others, confuted it with much modeſtie. *Anno Chriſti* 1541 the Plague brake forth in *Tygure*, of which *Bullinger's* ſon, and mother died. *An. Chriſti* 1542 *Leo Juda's* Verſion of the Bible beeing finiſhed, and printed; the Printer ſent one of them

Schwenckfield's Error.

Humane infirmitie.

them to *Luther* fair bound up, but *Luther* wrote back to him that hee ſhould ſend him no more of the *Tygurine* Miniſter's books, for hee would have nothing to do with them, nor read anie of their books: for (ſaid hee) the Church of God cannot hold no communion with them: and whereas they had taken much pains, all was in vain; for themſelvs were damned, and they led manie miſerable men to hell with them: and therefore hee would have no communion with their damnable, and blaſphemous Doctrine, and that ſo long as hee lived hee would with his praiers, and books oppoſe them. Alſo *An. Chr.* 1544 *Luther* ſet forth his Annotations on *Geneſis*, in which hee inveighed bitterly againſt the Sacramentarians (as hee called them) ſaying, That *Zuinglius*, *Oecolampadius*, and their diſciples were Hereticks, & eternally damned: *Melanćthon* would fain have hindered it, but could not, whereupon he wrote to *Bullinger*, telling him how much hee was grieved at this violent proceeding of *Luther*, which was ſo pleaſing to their common adverſaries the Papiſts: when this book of *Luthers* came forth, there was much diſpute whether it ſhould bee anſwered: *Bucer* was againſt it, becauſ *Luther* was grown old, and had deſerved well of the Church; but others thought that it would bee a betraying of the Truth not to anſwer it: wherefore *Bullinger* was appointed to that work, which hee accordingly performed with much judgment. *Anno Chr.* 1560 there aroſe up one *Francis Stancarus*, who taught, That *Chriſt* was Mediator onely according to his humane nature: him, with ſom other ſuch Hereticks, *Calvin*, and *Bullinger* confuted: as alſo *Blandrata*

Hereticks confuted.

drata, who taught That Christ our Saviour was a meer man; and *Bernard Ochin*, who held Poligamie lawful. *An. Chr.* 1564 a great Plague brake out in *Tygure*, of which *Bullinger* fell so sick that all despaired of his life, and himself also; whereupon hee sent for the Ministers of the Church, and took his leav of them: but it pleased God, at the earnest praiers of the Church, to restore him to health again: yet his wife, and one of his daughters died of it: and the year after (the Plague continuing) two other of his daughters died also, and himself began to bee exceedingly tormented with the stone, yet did not hee intermit his labors. *An. Christi* 1569 a great persecution arising in *France* manie godlie persons fled to *Geneva*, and *Helvetia*, who beeing in great want *Bullinger* took much pains to raise monie by Collections for them: hee was much troubled with the *Sciatica*, and the stone; yet in the mid'st of those pains hee wrote the Lives of the Popes. *An. Christi* 1571 by reason of the extreme hard winter, there grew a very great dearth, in which *Bullinger*, and the other Ministers obteined of the Senate that there should bee frequent Fasting, and Praier in publick, and that provision should bee made for the Poor, which was don accordingly. About that time brake out that bloodie Massacre at *Paris*, and in other places of *France*; whereupon *Bullinger* wrote his book of Persecution, and God's judgments upon the Persecutors, and to exhort the persecuted to patience, and constancie: that new Star also in *Cassiopeia* appeared at that time. *An. Chr.* 1574 *Bullinger* fell into a grievous disease which much tormented him from *Octob.*

Power of Praier.

Manifold Afflictions.

Charitie.

Fasting and Praier.

to *December*, at which time it pleaſed God to give him eaſ; whereupon hee exerciſed his publick Miniſtrie again. The year after hee relapſed into his diſeaſ, and though the pain was almoſt intolerable, yet hee never brake forth either in word, or geſture into the leaſt impatience, but praied the more fervently, and when hee had anie eaſ, hee would diſcourſ pleaſantly with his friends, ſaying, *If the Lord will make anie further uſe of mee, and my Miniſtrie in his Church, I will willingly obeie him; but if hee pleaſ (as I much deſire) to take mee out of this miſerable life, I ſhall exceedingly rejoice in it, knowing that I ſhall enjoie Chriſt*, &c, And when hee found ſom eaſ, hee ſent for all the Miniſters and Profeſſors of the Univerſitie to him into his ſtudie, to whom hee gave thanks for their coming to him, took his farewel of them with tears, which hee ſaid proceeded not from his fear of death, but (as *Paul's*) from his great love to them: hee made before them a Confeſſion of his Faith, forgave his enemies, exhorted them to concord; admoniſhing them eſpecially to take heed of Drunkenneſs, which was ſo common amongſt the *Germans*: and laſtly that they ſhould bee very obſervant to the Senate, which had ſo excellently mainteined Religion. Hee wrote alſo his farewel to the Magiſtrates, exhorting them to continue their care of the Church, and Schools: thanked them for their kindeneſs to him, and entreated them to chuſe *Ralph Gualter* to bee his ſucceſſor. The daie of his death hee continued in praier, repeating the 51, the 16, and the 42 *Pſalms*, and the Lord's Praier, and ſo gave up his ſoul unto God *Anno Chriſti* 1575, and of his Age 71.

Patience.

Death deſired.

Faith-

The

The Life of Edward Deering, *who died* Anno Christi 1576.

EDward *Deering* was born of a very ancient familie in *Kent*, and carefully brought up both in Religion, and Learning: From School hee went to *Cambridg*, and was admitted into Christ's College, where hee profited exceedingly, and became a very famous Preacher, as may appear by his most learned, and holie Sermons, and Tractates full of heavenly consolation: Hee never affected, nor sought after great titles, or preferments, and therefore rested content with his Fellowship in that College: and onely Commensed Batchelor of Divinitie: yet afterwards hee was made a Preacher in S^t *Paul's* Church in *London*; and having worn out himself with his labors in the work of the Lord, hee fell sick, and discerning his approching death, hee said, in the presence of his friends that came to visit him, *The good Lord pardon my great negligence, that (whil'st I had time) I used not his precious gifts to the advancement of his glorie as I might have don: Yet I bless God withall that I have not abused these gifts to ambition, and vain studies: When I am once dead, my enemies shall bee reconciled to mee, except they bee such as either knew mee not, or have no sence of goodness in them; for I have faithfully, and with a good conscience served the Lord my God.* A Minister, standing by, said unto him, It's a great happinesse to you that you die in peace, and thereby are freed from those troubles, which manie of your brethren are like to meet with: to whom hee answered, *If* Humilitie.

If God hath decreed that I ſhall ſup together with the Saints in heaven why do I not go to them, but if there bee anie doubt or heſitation reſting upon my ſpirit, the Lord will reveal the truth unto mee. When hee had laien ſtill a while, a friend ſaid unto him, that hee hoped that his minde was emploied in holie meditation whil'ſt hee laie ſo ſilent, to whom hee anſwered, *Poor wretch, and miſerable man that I am, the leaſt of all Saints, and the greateſt of Sinners, yet by the eie of Faith I beleev in, and look upon Chriſt my Saviour: yet a little while, and wee ſhall ſee our hope. The end of the world is com upon us, and wee ſhall quickly receiv the end of our hope which wee have ſo much looked for: Afflictions, diſeaſes, ſickneſs, grief, are nothing but part of that portion which God hath allotted to us in this world. It's not enough to begin for a little while, except wee perſevere in the fear of the Lord all the daies of our lives, for in a moment wee ſhall bee taken away. Take heed therefore that you do not make a paſtime of, nor diſ-eſteem the Word of God: bleſſed are they that whil'ſt they have tongues, uſe them to God's glorie.* When hee drew near to his end, being ſet up in his bed, ſom of his friends requeſted him to ſpeak ſomthing to them that might bee for their edification, and comfort: whereupon the Sun ſhining in his face, hee took occaſion from thence to ſaie thus unto them: *There is but one Sun in the world, nor but one Righteouſneſs, one Communion of Saints. If I were the moſt execellent of all creatures in the world: if I were equal in righteouſneſs to* Abraham, Iſaac, *and* Jacob, *yet had I reaſon to confeſs my ſelf to bee a ſinner, and that I could exſpect no ſalvation but in the righteouſneſs of* Jeſus Chriſt: *For wee all ſtand in need of the Grace of God: And*

And as for my death, I bleſs God I feel, and finde ſo much inward joie, and comfort in my ſoul that if I were put to my choiſ whether to die, or live, I would a thouſand times rather chuſe death, then life, if it may ſtand with the holie will of God: and accordingly ſhortly after hee ſlept in the Lord, *Anno Chriſti* 1576. Comfort at death.

The Life of Flacius Illiricus, *who died* Anº Chriſti 1575.

MAtthias *Flacius Illiricus* was born in *Albona* in *Sclavonia*, *An. Chr.* 1520: his father, whil'ſt hee lived, brought him up in learning carefully; but after his death, his Maſters ſo neglected him that hee almoſt forgot all; but when hee began to have diſcretion, hee deſired much to attein to learning, and for that end hee went to *Venice*, and after ſom progreſs made, at ſeventeen years old hee began to ſtudie Divinitie, but wanting means to maintein him in the Univerſitie, hee profered half his eſtate to bee admitted into a Monaſterie, either at *Bononia*, or *Padua:* but a friend, diſſuading him from that kinde of life, adviſed him rather to go into *Germanie* where were ſtore of learned men. Hee went therefore to *Baſil*, where hee ſtudied under *Grynæus*, and from thence to *Tubing:* where alſo hee ſtudied a while, and then went to *Witenberg An. Chr.* 1541, where hee privately taught Greek, and Hebrew for his mainteinance, and heard *Luther*, and *Melanchthon.* Hee was much troubled there with temptations about Sin, God's wrath, and Predeſtination: but by the good counſel of *Pomerane*, and *Luther*, and the publick praiers Tentations

of the Church for him, it pleaſed God that hee overcame them. *Melanćthon* loved him much for his wit, and learning: there hee was made Maſter of Arts: married a wife, and had a ſtipend allowed him by the Prince Elector: But when, by reaſon of the Wars, that Univerſitie was diſſipated, he went to *Brunſwick*, and got much credit by his publick teaching: but the Wars being ended, hee return'd to *Wittenberg*, *An.* 1547. But when the *Interim* came forth, and *Melanćthon* thought that for peace-ſake ſom thing ſhould bee yielded to in things indifferent, *Flacius*, with manie other Divines, ſtrongly oppoſed it, as opening a gap to the return of Poperie: whereupon hee removed from thence to *Magdeburg*, where hee ſtrongly oppoſed whatſoever was contrarie to the *Auguſtane Confeſsion*: there alſo hee aſſiſted in writing the *Magdeburgenſes Centuries*. And when the Duke of *Saxonie* had erected an Univerſitie at *Jeans* hee ſent for him thither, *Anno Chriſti* 1557: but after five years a great contention ariſing between *Strigelius*, and him about Free-will, hee left that place, and went to *Ratisbone*; and *An.Chr.* 1567 the the Citizens of *Antwerp*, having procured libertie for the free exerciſe of the Reformed Religion, ſent for *Flacius* amongſt others thither: but Religion beeing quickly expelled thence, hee went to *Argentine*: and from thence to *Franckfurt* upon the *Main*, where after a while falling out with the Miniſters about the Eſſence of Original Sin, hee fell into great diſgrace: and not long after died *An.Chr.* 1575, and of his age 55. Hee was of an unquiet wit, alwaies contending with ſom or other; and brought much grief to *Melanćthon*

lanēthon: yet wrote som excellent works for the benefit of the Church: and amongst others, his *Catalogus Testium Veritatis.*

The Life of Josias Simlerus, *who died* Anno Christi 1576.

Josias Simlerus was born in *Helvetia*, *An. Chr.* 1530: his father was a godlie, learned, and prudent man: by whom hee was carefully brought up in learning, and at fourteen years of age hee was sent to *Tygure*, where hee lived in *Bullinger's* familie (who was his godfather) almost two years; from thence hee went to the Universitie of *Basil*, where hee studied the Arts, and Tongues one year, and from thence hee went to *Argentine*, where hee made a further progress in those studies; and at the end of three years hee returned to his father, with whom hee spent his time in studie, and teaching a School, and sometimes also preaching. *Anno Christi* 1552 hee began publickly to expound the New Testament, beginning in *Matthew* in *Tygure*, beeing 22 years old; which work hee performed with great judgment, fidelitie, and diligence, having not onely manie of that Citie his hearers, but manie Exiles, especially of the *English*; also four years after hee was made Deacon, and went on in his former work with admiration, so that hee was highly prized by all. *Bibliander* beeing grown very old, *Simler* supplied his place, and was Collegue to *Peter Martyr:* who fore-told that *Simler* was like to prove a great ornament to the Church: who also when hee died expressed much joie that

hee ſhould leav ſo able a man to ſucceed him. *Simler*, beſides his publick labors, inſtructed manie alſo in private, and amongſt them ſom Noblemen, both in ſacred, and humane learning: hee had ſuch an acute wit, and ſtrong memorie that hee was able *Extempore* to ſpeak of anie ſubject, and to anſwer his friend's queſtions out of anie autor, and to give an account of their writings to the great admiration of the hearers: and though in reading of books hee ſeemed to run over them very ſuperficially, yet when hee had don, hee was able to give an exact account of anie thing that was in them: and beeing ſo troubled with the gout that manie times hee was confined to his bed, and had the uſe of none of his members but his tongue onely; yet in the mid'ſt of his pains, hee uſed to dictate to his *amanuenſis* ſuch things as were preſently printed to the great admiration of learned men: beſides the gout, hee was much troubled with the ſtone, ſo that the pains of theſe diſeaſes, together with his exceſſive labors in his Miniſtrie, haſtned his immature death: which hee alſo fore-ſaw, yet without anie conſternation, or fear, but by his frequent, and fervent praiers to God, hee endeavored to fit himſelf for it: and accordingly *Anno Chriſti* 1576 hee reſigned up his ſpirit unto God, beeing 45 years old, and was buried in *Peter Martyr's* tomb:

Charitie. hee was of a very loving, and gentle nature, free from paſſion: very charitable, ſpending all his Patrimonie upon the Poor, and ſtrangers, and ſuch as came thither to ſtudie hee entertained them in his houſ, and often feaſted his friends, with whom hee would bee very merrie, otherwiſe hee was very ſparing

ring of ſpeech. Hee delighted much in hiſtorie: hee had two wives, the firſt of which was *Bullinger*'s daughter, who died without iſſue; by the ſecond hee had three ſons, and one daughter.

The Life of Immanuel Tremelius, *who died* Anno Chriſti 1580.

Immanuel Tremelius was born in *Ferara*, having a Jew to his father, who ſo educated him, that hee was very skilful in the Hebrew tongue: Hee was con-

converted by *Peter Martyr*, and went with him to *Lucca*, where hee taught Hebrew: from thence hee went with him alſo to *Argentine*, and from thence into *England* under King *Edward* the 6th, after whoſe death hee returned into *Germanie*, and in the School of *Hornbac*, under the Duke of *Bipont*, hee taught Hebrew: from thence hee was called to *Heidleberg* under *Fridcrick* the third, Elector Palatine, where hee was Profeſſor of the Hebrew tongue, and tranſlated the *Syriack Teſtament* into Latine: There alſo hee ſet upon the Tranſlation of the Bible out of Hebrew, and aſſociated to himſelf in that work *Francis Junius*: From thence alſo he removed to *Sedan* at the requeſt of the Duke of *Bulloin* to bee the Hebrew-Profeſſor in his new Univerſitie, where hee died *Anno Chriſti* 1580, and of his Age 70.

Bible tranſlated.

The Life of Peter Boquine, *who died* Anno Chriſti 1582.

PEter *Boquinus* was born in *Aquitane*, and beeing in his youth brought up in learning hee entred into a Monaſterie in *Biturg*, where afterwards hee was made the Prior, and was verie much beloved of all the Convent. But it pleaſed God in the mid'ſt of all his riches, and honors to diſcover the Truth to him, and thereupon, after the example of *Luther*, *Bucer*, *Oecolampadius*, and *Peter Martyr* hee reſolved to leav all, and to follow Chriſt, whoſe example diverſ of the Friars alſo followed. From thence hee went to *Wittenberg*, traveling through *Germanie*, and by the waie hee went to *Baſil*, where hee wintered by

Converſion.

Chriſt beſt of all.

by reaſon of the Plague very rife at that time in manie Countries: there hee diligently heard the Lectures of *Myconius*, *Caraloſtadius*, and *Sebaſtian Munſter*: from thence hee went to *Lipſwich*, where hee ſtaied three weeks, and ſo went to *Wittenberg*; coming thither hee had ſom converſ with *Luther*, but more with *Melancthon*: and whil'ſt hee was there, *Bucer* ſent to *Melancthon* to requeſt him to ſend an able man to *Argentine* to ſupplie *Calvin's* place, who was now gone back to *Geneva*; whereupon *Melancthon* requeſted *Boquine* to go thither, which hee accordingly did, and began to read upon the Epiſtle to the *Galatians*: Shortly after *Peter Martyr* came thither alſo: But *Boquine* finding that the Eccleſiaſtical, and Scholaſtical affairs went but ſlowly forward in that place, upon the requeſt of a friend, hee reſolved to go back into *France*: and ſo taking *Baſil* in his waie, hee went to *Geneva*, where hee heard *Calvin* preach, and from thence to *Biturg*, where (hoping that the French Churches would have been reformed) hee began to read Hebrew, and to expound the Scriptures. About that time *Francis* King of *France* beeing dead, the Queen of *Navar* came into thoſe parts about the marriage of her daughter: to whom *Boquine* went, and preſented her with a book about the neceſſitie, and uſe of the holie Scriptures; whereupon ſhee undertook his Patronage, and allowed a yearly ſtipend, appointing him to preach a publick Lecture in the great Church in *Biturg*: which place hee continued in ſo long as hee had hope of doing anie good; but when hee ſaw that there was no hope of anie further Reformation, and that his enemies

Popish malice.

mies laie in wait for his life, hee gave it over of his own accord: yet the Friars, and Papists would not let him alone, but cited him to the Parliament at *Paris*, and afterwards brought him before the Archbishop of *Biturg*, so that hee was in great peril of his life, but God raised up som good men to stand for him, whereby hee was delivered from the present danger: then hee resolved to flie into *England*; but hearing of King *Edward's* death, hee altered his purpose, and by the persuasion of a friend hee resolved to return to his people in *Germanie*, and so accordingly hee went to *Argentine*, and when hee had scarce been there a moneth, it so fell out that the French Church in that place wanted a Pastor, and chose him to that office; yet for sundrie reasons hee refused to accept of it, till by the persuasion of *John Sturmius*, and som other friends, hee was content to preach to them till they could provide themselvs of another. *Anno Christi* 1557 hee went from thence to *Heidleberg*, beeing sent for by *Otho Henrie*, Prince Elector Palatine: who was about to Reform his Churches: there hee was made the publick Professor of Theologie, and met with much opposition, and manifold contentions in that alteration, which hee bore with much prudence, there hee continued in the execution of his place twentie years under *Otho*, and *Frederick* the third, after whose death *Anno Christi* 1576 by reason of the prevalencie of the Heterodox partie, hee, with other Professors, and Divines, was driven from thence: and

Patience.

and it pleased God that immediatly hee was called to *Lusanna*, where hee performed the part of a faithful Pastor, so long as hee lived. *Anno Christi* 1582 on a Lord's daie hee preached twice, and in the evening heard another Sermon, then supped chearfully, and after supper refreshed himself by walking abroad; then went to visit a sick friend, and whil'st hee was comforting of him, hee found his spirits to begin to sink in him, and runing to his servant hee said unto him, *Praie*; saying further, *Lord receiv my soul*, and so hee quietly departed in the Lord *An. Chr.* 1582.



W. GRINDALL.

The Life of Edmund Grindal, *who died* Anno Christi 1583.

EDmund *Grindal* was born in *Cumberland Anno Christi* 1519, and carefully brought up in learning, first at Schol, and then in the Universitie of *Cambridg*, where being admitted into *Pembroke*-Hall, hee profited so exceedingly that hee was chosen first Fellow, and afterward Master of that houſe: and Bishop *Ridley* taking notice of his pietie, and learning, made

made him his Chaplain, and commended him to that pious Prince King *Edward* the *6.* who intended to prefer him, but that hee was prevented by an immature death. In the bloodie daies of Queen *Marie*, *Grindal*, amongſt manie others, fled into *Germanie*, where hee continued all her reign; but coming back in the begining of Queen *Eliſabeth*, ſhee preferred him to that dignitie which her brother King *Edward* entended him to, making him Biſhop of *London*, wherein he carried himſelf worthily for about eleven years; and *Anno Chriſti* 1570 hee was removed by the Queen to the Archbiſhoprick of *York*, where hee continued about ſix years; and then for his pietie, and learning ſhee made him Archbiſhop of *Canterburie*, wherein hee lived about ſeven years more, and then falling ſick at *Croidon*, hee reſigned up his ſpirit unto God that gave it, *An. Chr.* 1583, and of his Age *64*. Both in his life, and at his death hee did manie excellent works of Charitie: At S^t *Bees* in *Cumberland*, where hee was born, hee erected a Free-ſchole, and endowed it with thirtie pound *per Annum* for ever. To *Pembroke* Hall in *Cambridg*, where hee was educated, hee gave twentie two pounds a year in lands for the mainteining of a Greek Lecturer, one Fellow, and two Scholars, to bee choſen out of the aforeſaid Schole of S^t *Bees*: hee gave alſo much monie to the ſaid College. To *Magdalen* College in *Cambridg* hee gave lands for the mainteinance of one Fellow from the ſaid Schole: To *Chriſt's* College in *Cambridg* hee gave fortie five pounds. To *Queen's* College in *Oxford* hee gave twentie pound *per Annum* in lands to maintein one Fellow, and two

Flight in perſecution

Charitie.

Scholars out of the aforesaid Schole : and at his death hee gave his Librarie, which was a very great, and good one, to that College; besides a great sum of monie. To eight Almſ-houses in *Croidon* hee gave fiftie pounds *per Annum :* and to *Canterburie* hee gave an hundred pounds to set the poor on work.

The Life of Bernard Gilpin, *who died* Anno Christi 1583.

BErnard *Gilpin* was born at *Kentmire* in the countie of *Westmoreland Anno Christi* 1517; of an ancient, and honorable familie: when hee was but a child, a Friar, pretending to bee a zealous preacher, came on a Saturdaie night to his father's houſ, and at ſupper eat like a Glutton, and drank himself drunk; yet the next morning in his Sermon ſharply reproved the ſin of Drunkenneſs: whereupon young *Gilpin*, ſitting near his mother, cried out, *Oh mother! do you hear how this fellow dare's ſpeak againſt drunkenneſs, and yet himſelf was drunken laſt night?* but his mother ſtopped his mouth with her hand that hee might ſpeak no further, it beeing a mortal ſin in thoſe times to ſpeak againſt theſe men. His parents perceiving his aptneſs were careful to make him a Scholar: and when hee had with great approbation paſſed his time in the *Grammar*-Schole, they ſent him to *Oxford Anno Christi* 1533; where hee was admitted into *Queen's* College, and profited wonderouſly in humane learning: Hee was very converſant alſo in the writings of *Eraſmus*, which were much eſteemed at that time: And to the ſtudie of Logick, and Philoſophie,

ſophie, hee added that of Greek, and Hebrew; yea after ſom few years ſpent in theſe ſtudies, hee grew ſo famous, that there was no place of preferment for a Scholar whereof the eminencie of his virtues had not rendered him worthie: whereupon hee was one of the firſt that was choſen a member of *Chriſt-Church* by Cardinal *Wolſey*. At that time hee was not fully inſtructed in the true Religion, but held Diſputations againſt *Joh. Hooper*, afterwards Biſhop of *Worceſter*; as alſo againſt *Peter Martyr* who was then Divinitie Lecturer at *Oxford*: upon the occaſion of which diſpute, that hee might defend his cauſ the better, hee examined the Scriptures, and ancient Fathers: But by how much the more hee ſtudied to defend his Cauſ, the leſs confidence hee began to have therein; and ſo whilſt hee was ſearching zealouſly for the Truth, hee began to diſcern his own Errors. *Peter Martyr* uſed to ſaie, That hee cared not for his other adverſaries, but (ſaith hee) I am much troubled for *Gilpin*, for hee doth, and ſpeaketh all things with an upright heart, and therefore hee often praied, That God would bee pleaſed at laſt to convert to the Truth the heart of *Gilpin* beeing ſo inclinable to honeſtie: and the Lord anſwered his praier; for *Gilpin* reſolved more earneſtly to applie himſelf both by ſtudie, and praier to ſearch out the Truth, and it pleaſed God accordingly to reveal it unto him; as alſo the manie Errors in Poperie, and the neceſſitie of ſeparating from that Apoſtatical Church. In the mean while *Cuthbert Tunſtal* Biſhop of *Durham* beeing his Uncle, reſolved to ſend him beyond-ſea to viſit the Churches

Converſion.

Power of Praier.

in forrein parts, and to allow him means for his travel; but before his going, hee was called to preach before King *Edward* the 6th, which hee performed with good approbation: Then resolving upon his journie, hee had a Parsonage given him, which *Tunstal* persuaded him to keep to maintein him in his travels; but hee, sending for a friend whom hee knew to bee learned, and religious, resign'd his Parsonage to him: for which, when it came to the knowledg of *Tunstal*, hee chid him sharply, and told him, That hee would die a begger: but hee excused it, saying, That hee could not keep it with the peace of his conscience: but (said the Bishop) thou shalt have a Dispensation: to whom *Gilpin* answered, That he feared when hee came to stand before Christ's Tribunal, it would not serv his turn to plead a Dispensation, *&c.* When hee came beyond sea hee went to *Lovain*, *Antwerp*, and *Paris*: and after a while *Tunstal* sent again to him to persuade him to accept of a Parsonage, which hee would confer upon him: to whom hee wrote back, that hee had discussed it with all the learned, especially with the Prophets, and best writers since Christ's time, so that hee was fully resolved not to burthen his conscience to accept of a Charge which hee could not live upon, *&c.* Whil'st hee was at *Paris*, *Tunstal* sent him over a book which himself had written, about the Presence of Christ in the Sacrament, to bee printed there, which *Gilpin* performed faithfully. Hee returned into *England* after three years, in Queen *Maries* reign, and beheld (to his great grief) the Church oppressed with blood and fire: and beeing placed by *Tunstal* in

Pitie.

Tender conscience.

in the Rectorie of *Eſsingdon*, hee began ſharply to tax the vices which then reigned in the Church, and propounded the Doctrine of Salvation plainly, and ſoundly, which procured him many enemies, eſpecialy of the Clergie, who accuſed him often to the Biſhop for an Heretick; but *Tunſtal* could not endure to ſhed blood, and therefore hee dealt mildly with him. At a certain time the Biſhop's Chaplains diſcourſed with him about *Luther*, and the Sacrament of the Altar: whom hee anſwered ſo judiciouſly, that the Biſhop hearing their diſcourſ, ſaid to his Chaplains, *Let him alone for hee hath more learning then you all.* The Archdeaconrie of *Durham* beeing annexed to the Parſonage of *Eſsingdon*, M^r *Gilpin* for a time ſupplied both places, but after a while hee wrote to the Biſhop, that hee might have his good will to reſign one of them; which the Biſhop was verie angrie at, ſaying, *I told thee thou wouldſt die a begger*. Not long after the Biſhop conferred upon him inſtead of them, the Rectorie of *Houghton*, which was a great Pariſh, and a very fine ſeat. Hee took great care to perform the duties of the Miniſtrie amongſt his people; and ſeeing the miſerable condition of manie places in thoſe parts; where the Tithes beeing Impropriated, the Souls of the people were ſtarved, hee preached often abroad alſo: and once a year hee took a journie into *Northumberland*, *Riddeſdale*, and *Tindal*, uſually about *Chriſtmaſs*, becauſ of the opportunitie of ſo manie holie-daies; where hee gat himſelf much eſteem by his preaching to thoſe barbarous people, and diſtributing monie to the poor: ſomtimes hee was forced ro

Charitie to ſouls.

to lodg in the ſnow all night in that journie, at which times hee made his man to trot his horſes up and down whil'ſt hee beſtirred himſelf that hee might not periſh by the cold. Once as hee returned home, a husbandman, as hee was ploughing, had a horſ in his team that fell down, and died, for which hee made great moan; whereupon Mr *Gilpin* cauſſed his man to alight, and take off his ſaddle, and bridle, and ſo to carrie them to the next town, and gave his horſ to this husbandman: and when by chance hee met with anie naked poor people, hee would pull off ſom of his own clothes, and give them. In the town of *Houghton* there was a ſtreet of poor people, for whoſe relief everie thurſdaie, hee cauſſed a great pot of meat to bee boiled, and diſtributed amongſt them; yea, his charitie was ſuch, that he was commonly called, The Father of the Poor: Yet had hee manie enemies, who often accuſed him to Biſhop *Tunſtal*, but hee abhorring to ſhed blood, was ſtill a ſweet defence to him. At laſt they accuſed him to *Bonner*, who ſent a meſſenger to apprehend him, whereof hee had notice before hand, and therefore prepared himſelf for Martyrdom, commanding his Steward to provide him a long garment to go to the ſtake in, but it pleaſed God that by the ſudden death of Queen *Marie* hee was freed from this danger. In the begining of Queen *Eliſabeth*'s reign Mr *Gilpin* was exceeding ſtudious to do all the good that poſſibly hee could, whereupon hee erected a *Grammar*-Schole, allowing maintenance for a Maſter, and Uſher: diverſ of the Scholars hee alſo inſtructed himſelf, ſo that in that Schole were bred manie that were exceedingly

Charitie.

Flight in perſecution refuſed.

God's providence

ceedingly profitable to the Church afterwards: for there was great resort to it, som of which hee tabled in his own hous, others in the town; yea, upon many poor mens sons hee bestowed both meat, drink, apparel, and teaching: out of this School were sent daily manie to the Universities, to divers of which hee allowed mainteinance, whereby his name was renowned, and the Earl of *Bedford* much esteemed him, and procured of the Queen the Bishoprick of *Carlile* for him, and sent him his *Congedeslier*, but Humilitie.
M^r *Gilpin* returned it back with manie thanks, alleging his own insufficiencie for the discharge of so great a place. Not long after also hee was much importuned to take upon him the Provost's place of Queen's College in *Oxford*, but hee refused it, beeing wholly unwilling to remove from the place where God had set him. Hee was much given unto Hospitalitie, insomuch as *William Cecil* Lord *Burghley* returning out of *Scotland*, drawn with the fame of M^r *Gilpin* came to *Houghton*, where hee was entertained with all due respect: and when hee had well observed M^r *Gilpin*, and the diligence, and abundance of all things, with so complete service in the entertainment of so great, and unlooked for a Guest, hee said at his parting, That hee had heard much of M^r *Gilpin*, but what hee had now seen, and tried was much more then the report, and thereupon taking his leav of M^r *Gilpin*, hee requested him if hee had anie occasion, or suit at the Court that hee would make use of him to mediate it for him. Hee still continued his yearly visit of *Riddesdale*, and *Tindale*, where hee was esteemed a Prophet, and little less Hospitalitie.

then adored by that barbarous people. Beeing once amongſt them, one had ſtoln his horſes, whereupon Hue and Crie was ſent abroad for Mr *Gilpin*'s horſes: the fellow that had ſtoln them, hearing that they were Maſter *Gilpin*'s, fell a trembling, and preſently carried them back again, humbly craving pardon, and the benediction of Father *Gilpin*, proteſting that hee feared that hee ſhould bee thruſt into hell if hee ſhould do him anie wrong. Alſo hee beeing to preach at a town called *Rothburie*, there was a deadly feud between the inhabitants, ſo that the men of both ſides never met at Church without blood-ſhed, and therefore when one partie came, the other uſed to ſtaie away: but Mr *Gilpin* beeing in the Pulpit, both parties came to Church, one partie going into the Chancel, and the other into the bodie of the Church, armed with Swords, and Javelins; Mr *Gilpin*, though ſomwhat moved with this uncouth ſpectacle, yet went on in his Sermon; but when their weapons began to make a claſhing ſound, and the one ſide drew near to the other, Maſter *Gilpin* came down from the Pulpit, and ſtepping to the ringleaders of either faction, hee labored to eſtabliſh a peace; and when hee could not prevail in that, yet hee got a promiſe from them to continue the peace whil'ſt hee was in the Church, and afterwards whil'ſt hee was in thoſe quarters, and ſo going up again, hee ſpent the reſt of the time in diſgracing that barbarous, and bloodie cuſtom. At another time Maſter *Gilpin* coming to a Church in thoſe parts, before the people aſſembled, and walking up, and down hee eſpied a glove hanging up in the

Note.

the Church; end enquiring of the Sexton the meaning of it, hee told him that it was a glove of one of the pariſh who had hung it up as a chalenge to his enemie, with whom hee would fight hand to hand, or with anie elſ that durſt take it down. M^r *Gilpin* requeſted the Sexton to take it down, who replied, That hee durſt not. Then ſaid Maſter *Gilpin*, Bring mee a ſtaff, and I will take it down; which accordingly hee did, and put it into his boſom, and in his Sermon hee took occaſion to reprove theſe inhumane challenges, and reproved him in particular that had hung up the glove, ſhewing them that hee had taken it down, and that ſuch practices were unbeſeeming Chriſtians, and therefore hee perſuaded them to love, and mutual charitie amongſt themſelvs: after Sermon hee diſtributed monie amongſt the poor, and as his manner was, viſited the priſoners, gave them monie, and preached to them, and brought manie of them to repentance, and for ſom that were condemned to die hee procured pardon, and ſaved their lives. Converſion.

Not long after a Rebellion was raiſed in the North by the Earls of *Northumberland*, and *Cumberland*; which M^r *Gilpin* having intelligence of, reſolved to retire himſelf, and making a ſpeech to the Maſter, and Scholars to demean themſelvs carefully, and peaceably in his abſence, hee went to *Oxford*, till the Queen's Armie commanded by the Earl of *Suſſex*, had diſſipated the Rebels: but before that Armie came, the Rebels having ſeazed upon *Durham*, ſom of them flew as far as *Houghton*, and finding Maſter *Gilpin's* Barns full of corn, young cattel

fatted, and manie things provided for hoſpitalitie, they made ſpoil of all, the chiefeſt of which plunderers was a knave whom Maſter *Gilpin* had ſaved from the Gallows: but when thoſe Rebels were overthrown, Maſter *Gilpin* returned home, and begged the lives of manie of the ſimpler ſort whom hee knew to bee drawn into that Rebellion through ignorance.

After the death of Biſhop *Pilkington*, who was Maſter *Gilpin's* faithful friend, there ſucceeded in the Biſhoprick of *Durham* one *Richard Barns* who was offended with him upon ſom falſ ſuggeſtions, which came thus about: Maſter *Gilpin's* cuſtom was ſomtimes to go to *Oxford*, and once as hee was upon his waie, hee eſpied a young youth before him ſomtime walking, and ſomtimes runing. Maſter *Gilpin* demanded of him what hee was, whence hee came, and whither hee was going? Hee anſwered, That hee came out of *Wales*, and was bound for *Oxford* to bee a Scholar.

Maſter *Gilpin* thereupon examined him, and finding him a prompt Scholar for the Latine, and that hee had a ſmattering in the Greek, asked him if hee would go with him, and hee would provide for him: the youth was contented, whereupon hee took him with him to *Oxford*, and afterwards to *Houghton*, where hee profited exceedingly both in Greek, and Hebrew, whom Maſter *Gilpin* at laſt ſent to *Cambridg:* and this was that famous *Hugh Broughton*, who afterwards requited evil for good, by ſtirring up the Biſhop of *Durham* againſt Maſter *Gilpin*. Now the Biſhop ſent to Maſter *Gilpin* to preach at a Viſitation apoint-

Ingratitude

appointing time, and place: but it fell out juſt at that time when Maſter *Gilpin* was going his Northern journie into *Riddeſdale, &c*, whereupon hee ſent his man to the Biſhop, deſiring him to appoint ſom other to preach the Viſitation-Sermon, for that hee might have manie to do that, but none would go amongſt the Borderers if hee did it not: when his man had delivered his meſſage to the Biſhop, the Biſhop held his peace, which beeing related to Maſter *Gilpin*, hee ſaid, *Silence argue's conſent*, and ſo went on in his journie. But ſo ſoon as the Biſhop heard of it, hee ſuſpended him, which Maſter *Gilpin* at his return much wondred at: Shortly after the Biſhop ſent to him to warn him to meet him, and the reſt of the Clergie at *Cheſter*: whither Maſter *Gilpin* went, and when the Biſhop, and Clergie were all met in the Church: hee ſaid to Maſter *Gilpin*, *Sir, I muſt have you preach to daie.* Maſter *Gilpin* deſired to bee excuſed, becauſ hee was unprovided, and for that hee was ſuſpended. *But* (ſaith the Biſhop) *I free you from that ſuſpenſion.* Yet Maſter *Gilpin* replied, That hee durſt not go up into the Pulpit unprovided. You are never unprovided (ſaith the Biſhop) you have ſuch an habit of preaching. Maſter *Gilpin* ſtill ſtiffly refuſed, ſaying, That God was not ſo to bee tempted, *&c*. Whereupon the Biſhop commanded him to go into the Pulpit forthwith. *Well Sir* (ſaid Maſter *Gilpin*) *ſince it muſt bee ſo, your Lordſhip's will bee don*, and ſo after a little pauſ, went up, and began his Sermon, and though hee ſaw ſom extraordinarily prepared to write his Sermon, yet hee proceeded in his application to reprove the enormities in that Dioceſs.

Zeal.

And now ſaith hee, Reverend Father, my ſpeech muſt bee directed unto you; God hath exalted you, and will require an account of your Government: a reformation of what's amiſs in the Church is required at your hands, &c. *neither can you henceforth plead ignorance, for behold I bring theſe things to your knowledg this daie, and therefore what evils you ſhal either do your ſelf, or ſuffer by your connivence hereafter you make it your own,* &c. His friends hearing him thunder out theſe things, much feared what would becom of him: and after Sermon, ſom of them told him with tears, That now the Biſhop had that advantage againſt him which hee had long looked for, *&c.* to whom hee anſwered, *Bee not affraid, the Lord God over-ruleth all, and if God may bee glorified, and his Truth propagated, God's will bee done concerning mee.* After they had dined together (all men exſpecting the iſſue of this buſineſs) Maſter *Gilpin* went to take his leav of the Biſhop. *Nay* (ſaid the Biſhop) *I will bring you home*, and ſo went along with him to his houſ, and walking there together in a Parlour, the Biſhop took him by the hand ſaying, *Father Gilpin, I acknowledg you are fitter to bee Biſhop of* Durham, *then my ſelf to bee Parſon of your Church, I ask forgiveneſs for errors paſt; forgive mee, father, I know you have hatched up ſom chickens that now ſeek to pick out your eies; but bee ſure ſo long as I am Biſhop of* Durham, *no man ſhall injure you:* Maſter *Gilpin*, and his friends much rejoiced that God had ſo over-ruled things, that that which was purpoſed for his diſgrace, ſhould turn to his greater credit.

God's mercie.

Preparation for death.

His bodie being quite worn out with pains-taking, at laſt, hee feeling before hand the approach of death

death, commanded the poor to bee called together unto whom hee made a ſpeech, and took his leav of them: Hee did the like alſo to others; made manie exhortations to the Scholars, to his ſervants, and to diverſ others, and ſo at the laſt hee fell aſleep in the Lord, *March* the 4th *Anno Chriſti* 1583, and of his Age 66.

Hee was tall of ſtature, ſlender, and hawk-noſed: his clothes not coſtly, but frugal in things that belonged to his own bodie: bountiful in things that tended to the good of others, eſpecially of the Poor, and Scholars. His doors were ſtill open to the poor, and ſtrangers; hee boorded, and kept in his own houſ 24 Scholars, moſt of them poor men's ſons, upon whom hee beſtowed meat, drink, apparel, and learning. Having a great pariſh hee enterteined them at his table by courſ everie Sabbath from *Michaëlmaſs* to *Eaſter*. Hee beſtowed upon his Schole, and for ſtipends upon the Schoolmaſters, the full ſum of 500 l. pound, out of which Schole hee ſupplied the Church of *England* with great ſtore of learned men. Hee was careful not onely to avoid evil, but the leaſt appearance of it: Beeing full of faith unfeigned, and of good works; hee was at laſt put into his grave as an heap of wheat in due time put into the garner.

Hallelujah.

The Life of Zacharie Urſin, who died Anno Chriſti 1583.

Zacharie Urſin was born in *Sileſia, An. Chr.* 1534 of honeſt parents, who were very careful of his education in his childhood, and having profited exceedingly at School, hee was ſent to the Univerſitie of *Wittenberg* at ſixteen years old, where hee heard *Melanchthon* with great diligence two years: at which time the Plague breaking forth there; hee retired with

with *Melanćthon* to *Tergaw*, and having an ample teſtimonie from him, hee went thence into his own countrie all the winter, but in the ſpring hee returned to *Wittenberg*, where hee ſpent five years in the ſtudie of the Arts, Tongues, and Divinitie: hee was verie familiar with *Melanćthon*, and much eſteemed of manie learned men, who flocked to that Univerſitie out of all countries, with whom alſo afterwards hee kept correſpondencie: hee went *Anno* 1557 with *Melanćthon* to the conference at *Wormes* about religion; and from thence hee travelled to *Marpurg*, *Argentine*, *Baſil*, *Lauſanna*, and *Geneva*, where hee grew into familiar acquaintance with many learned men, eſpetially *Calvin*, who gave him ſuch books as hee had Printed; from thence hee went into *France*, to *Lions*, and *Paris*, where hee perfected his skill in the Hebrew under the learned *Mercerus*; in his return hee went to *Tigure*, where hee acquainted himſelf with the learned men, and ſo to *Tubing*, *Ulme*, *Norimberg*, & ſo to his old Maſter *Melanćthon*. *Anno* 1558 hee was ſent for by the Senate of *Uratiſlave* (which was his native place) to govern the ſchool there, where, beſides his Lectures in the Arts, and Tongues, hee was imploied in the explication of *Melanćthons* book of the Ordination of Miniſters, wherein hee declared his judgment about the Sacrament, and thereupon hee was cried out againſt for a Sacramentarian; which cauſſed him to give a publick account of his Faith about the Doctrine of the Sacraments, in certain ſtrong, and accurate propoſitions; *Melanćthon* hearing of the oppoſition which hee met with, wrote to him to ſtand firmly to the truth, and if hee enjoied not peace in

that place to return to him again, and to reſerve himſelf for better times: whereupon hee requeſted of the Senate that hee might bee diſmiſſed, and having obteined his deſire, hee returned to *Wittenberg*, where foreſeeing *Melanchons* death, and the great alterations in that Univerſitie, hee left it, and went to *Tygure*, *Anno* 1560, beeing invited thither by *Martyr*, *Bullinger*, *Simler*, *Lavater*, *Gualter*, *Geſner*, and *Friſius*, who much deſired his companie: there hee was a conſtant hearer of *Martyr*, and profited much under him in the knowledge of Divinitie: *Anno* 1561 there came letters to *Tygure* from *Thomas Eraſtus* ſignifying that there wanted a Divinitie profeſſor at *Heidleberg*, and deſiring ſupplie from thence; whereupon, knowing *Urſines* fitneſs, they preſently ſent him with their letters of ample commendation both to the *Elector Palatine*, and to the Univerſitie: where hee diſcharged his place ſo well that at twentie eight years of age they graced him with the title of a Doctor in Divinitie, and hee ſupplied the place of publick Profeſſor, to the year 1568, at which time *Zanchy* ſucceeded him: there alſo hee made his Catechiſme for the uſe of the *Pallatinate*: *Anno* 1563 there brake forth a grievous peſtilence that ſcattered both the Court, and Univerſitie: yet *Urſin* remained at home, and wrote his tractates of Mortallitie, and Chriſtian conſolations for the benefit of Gods people. He was ſo dear to the *Elector Palatine*, that when the *Bernates* ſent *Aretius* to *Heidleberg*, to crave leave that *Urſine* might go to *Luſanna* to be the Divinitie Profeſſor there, hee would by no means part with him, but gave him leave to chooſ an aſſiſtant, that ſo his bodie might not bee worn out with

with his daily labors, : *Anno Chriſti* 1572 hee marriȝd a wife by whom hee had one ſon that inherited his fathers virtues: But upon *Prince Fredericks* death there grew a great alteration in the *Palatinate*, inſomuch that none but *Luth'erans* could bee ſuffered to continue there, ſo that *Urſin* with his Collegue were forced to leav the Univerſitie: but hee could not live private long, for hee was ſent for by *Prince John Caſimire*: alſo the Senate of *Berne* ſent importunatly for him to ſucceed *Aretius* there: But *Caſimire* would by no means part with him, having erected an Univerſitie at *Newſtad*, & choſen *Urſin*, & *Zanchy* to bee the Divinitie Profeſſors thereof: But *Urſin* by his exceſſive ſtudies and neglect of exerciſe, fell into a ſickneſs which held him above a year together, after which hee returned to his labors again, and beſides his Divinitie Lectors, hee read Logick alſo in the ſchools: deſiring his auditors to give him what doubts, and objections they met with, which upon ſtudie at his next Lecture hee returned anſwers to: But his great labors caſt him into a conſumption, and other diſeaſes, yet would hee not bee perſwaded to intermit them, till at laſt hee was confined to his bed: yet therein alſo hee was never idle, but alwaies dictating ſomething that might conduce to the publick good of the Church: The hour of death beeing com, his friends ſtanding by, hee quietlie ſlept in the Lord *Anno Chriſti* 1583, and of his age 51: Hee was verie pious, and grave in his carriage, and one that ſought not after great things in this world.

Inceſſent labors.

The Life of Abraham Bucholtzer, who died Anno Christi 1584.

ABraham Bucholtzer was born at *Schovavium Anno Christi* 1529, and from his infancie brought up by his Parents in Religion, and Learning: when hee was first set forth to School, hee profited to admiration, outstripping all his Schoolfellows by his acute wit, and industrie: and beeing well principled at School, hee went to the Universitie of *Wittenberg*: Accounting it his great happiness, that hee was born after the light of the Gospel brake forth, and bred up under *Melanæthon*, upon whose lectures hee attended diligently, and sucked in from him not onely the principles of Learning, but of Religion also: About that time there sprang up many errors, but by the help of *Melanæthon* hee was able both to discover, and confute them: there also hee studied Greek, and Hebrew: when hee was 26 years old, hee went from thence into *Silesia* to visit his friends, and to see the chiefest Cities, and whilst hee was there, the Senate of *Grunberg* consulted about the erecting of a School in that Citie, and for the advancement of the same, they chose *Bucholtzer*, to bee the Master thereof, and sent to him by *Luke Cunon*, who was their Pastor, desiring him to undertake that office: hereupon hee asked *Melanæthons* advice, who much encouraged him to accept of the place, saying, *Quantum solatium est pio pædagogo, assidentibus castis angelis, sedere in cœtu incontaminato juniorum qui Deo placent, & docere tenera ingenia ut rectè agnoscant, & invocent Deum, & deinde organa fiant utilia Ecclesiæ,*

Eccleſiæ, & ſuis animabus? Upon his advice therefore hee went thither *Anno Chriſti* 1556, and by his excellent abilities, and diligence, hee quickly made that place, which before was obſcure to becom famous; Scholars reſorting to him from all parts, whom hee bred up both in Religion, and Learning, and fitted them ſo excellently for the Univerſitie that *Melanchthon* never queſtioned any that came from his School, ſaying, *Hoc ſe perſuaſum ſibi habere, rudes & impolitos eſſe non poſſe, qui à politiſsimi judicii homine Abrahamo Bucholtzero eſſent informati:* that hee was verily perſwaded, that they could not bee rude, or unfitted for the Univerſitie that came from under the tuition of *Abraham Bucholtzer*, who himſelf was a man of ſo polite a judgement: *Anno Chriſti* 1559 hee married a wife who proved a great comfort to him, and by whom hee had many children, whom hee tendered exceedingly, and educated them in the fear of God from their very infancie: Hee grew ſo famous all over *Sileſia*, that many deſired to have him for their Paſtor: and at laſt *Sprottavia* enjoied him, where hee continued doing much good to 1573, at which time *Catharine* the relict of *Henrie* Duke of *Brunſwick* ſent for him to her Court, to whom hee went, partly by reaſon of his great engagements to that familie, but eſpecially becauſ hee enjoied not his health in *Sprottavia:* the year after this pious Lady died; and then hee was called to *Eleutheropolis* by *Euphemia* the wife of S^r *Fabian Belloquert*; hee Preached there in the great Church, to which the Citizens flocked exceedingly, inſomuch as when that pious and illuſtrious *Erneſt* Prince of *Anhalt* ſent for him, and profered him an honorable ſti-

Preachers pattern.

pend, hee refuſed to leav his place: Hee had an excellent ſweetneſs and dexteritie in Preaching; was of a ſound judgment, and holy life: His Sermons were ſo peircing, that hee never Preached, but hee wrought wonderfully upon the affections of his hearers: If any were caſt down under the ſence of ſin, and wrath, hee exceedingly comforted them: If any were troubled with tentations, and afflictions, hee raiſed them up: &c: Hee had a lively voice, lively eie, lively hand, and ſuch were all his geſtures alſo: his miniſterie was ſo gratefull, that his hearers were never wearie, or thought his Sermons too long: Hee was full of ſelf-deniall, inſomuch as that excellent Ladie *Catherine* of *Brandenburg* uſed to ſay, that whereas all the reſt of her Courtiers, and familie were alwaies craving ſomthing of her, *Bucholtzer* on the contrary never asked her for the worth of a farthing, yea that hee refuſed gifts when they were profered to him, preferring kindneſs before the gift, and the fruit of his Miniſterie before the reward of it: Hee was ſo humble that when his friends blamed him for living in ſo obſcure a place whilſt hee taught School, hee told them that hee preferred it before a Kingdom: hee could never endure to hear himſelf commended, and if his friends in their letters had written any thing to his praiſe, hee could not read it with patience: *ſed terreri ſe laudationibus illis tanquam fulminibus dicebat, qui nihil in ſe magni videret* &c. His candor was ſuch that hee never ſpake, or wrote any thing but from his heart: hee never read, or heard any thing from others, but hee made a candid conſtruction of it: His care in his publick Miniſterie was to avoid thoſe queſtions that do but gender unto ſtrife,

Contentation.

Humility.

ſtrife, and to inſtruct his auditors how to live well, and die well; He ſpent his ſpare hours in reading Eccleſiaſticall, and Profane hiſtories, and profited ſo much thereby, that one affirmed in writing *univerſam antiquitatem in Bucholtzeri pectuſculi latuiſſe reconditam*, that all antiquitie lay hid in his breaſt: Hee finding ſom great errors in *Funccius* his Chronologie, ſet himſelf to write one, which with indefatigable pains hee brought to perfection: whilſt hee thus publikly, and privatly buſied himſelf, hee fell into a grievous diſeaſe, and juſt about the ſame time hee loſt his faithfull, and beloved yoak-fellow that was the Mother of nine children: but upon his recoverie hee married an other, with whom hee lived not long, before the Lord put an end to all his labors, and ſorrows *Anno Chriſti* 1584, and of his age 55.



M. CHEMNICIVS

The Life of Martin Chemnisius, *who died* Anno Christi 1586.

Martin Chemnisius born at *Britza* in *Old March Anno Christi* 1522 : his father beeing poor hee met with many impediments to discourage, and hinder him in Learning, yet bearing a great love to it, by his exceeding industrie hee overcame all, and after som progres at home, hee went to *Magdeburg*, where hee studied the Tongues, and Arts : and from thence to *Frankfurt*

Frankfurt upon *Oder*: and after hee had studied there a while, hee went to *Wittenberg* where hee studied the Mathematicks: and from thence to *Sabinum* in *Borussia* where hee taught School, and commensed Master of Arts, and *Anno Christi* 1552 hee wholly betook himself to the studie of Divinitie. By his modest, and sincere carriage hee procured much favor from the Prince, and all his Courtiers: after three years stay there, hee went back to *Wittenberg*, and by *Melancthon* was imploied publickly to read Common places: from thence hee was sent for to *Brunople* in *Saxonie* by the Senate, and made Pastor; which place hee discharged with singular fidelitie, and approbation for the space of thirtie years, and commensed Doctor in Divinitie at *Rostoch*: many Princes, and Commonwealths made use of his advice, and assistance in Eccleasticall affairs: Hee took great pains in asserting the truth against the adversaries of it: as his excellent *Examen* of the *Tridentine* Council shews: at last beeing worn out with studie, writing, Preaching &c. hee resigned up his spirit unto God *Anno Christi* 1586, and of his age 63. Hee is said by one to bee *Philosophus Summus, Theologus profundissimus, neque veritatis, bonarúmque artium studio, neque laude officii facile cuiquam secundus.*

The Life of Rodolphus Gualterus, *who died* Anno Christi 1586.

Rodolphus Gualter was born in *Tigure Anno Christi* 1518, was of an excellent wit, and therefore carefully brought up at Schole, where hee first profited exceedingly in Oratorie, and Poetrie, and beeing admitted into the Universitie hee became famous, first in the knowledg of the Arts, and afterwards of Divinitie, insomuch as hee was chosen Pastor in that Cittie where hee first drew in his vital breath: neither were they which chose him deceived in their exspectation; for hee proved an admirable instrument of God's glorie, and their good, discharging his place with singular industrie, diligence, and fidelitie, not onely by his frequent publick preaching, but by his learned private writings, as his Homilies upon much of the Old, and New Testament do sufficiently declare: and having governed, and fed that Church for above fortie years together, hee died in a good old age *Anno Christi* 1586, and of his Life 68.



GAS. OLEVIAN.

The Life of Caſpar Olevian, *who died* Anno Chriſti 1587.

Caſpar Olevian was born in *Trevir An. Chr.* 1536, and carefully brought up in learning by his Grandfather, and at thirteen years old hee was ſent to *Paris* to ſtudie Law, from thence alſo hee went to the Univerſities of *Aurelia*, and *Biturg* where hee heard the moſt famous Lawyers of thoſe times; hee joined himſelf alſo to the Congregation of Prote-

stants which met privately together in that place: there hee was admitted into the Order of Lawyers, after the solemn manner of the Universitie, *Anno Christi* 1557; about which time there studied in that Universitie under *Nicolas Judex*, the young Prince *Palatine*, son to *Frederick* the 3d, afterwards Elector: and *Olevian* beeing very intimate with *Judex*, went one daie after dinner to the river hard by the Citie, together with him, and the young Prince; and when they came thither, they found som young Noble *Germans* that were students there, going into a boat, who desired the Prince and his Tutor to go over the River with them: But *Olevian* perceiving that they had drunk too freely, dissuaded them from adventuring themselvs amongst them: which counsel the Prince, and his Tutor neglecting, went into the boat; and putting from the bank, the drunken young men began so to thrust, and justle one another that at last they overthrew the boat, where they were all drowned. But *Judex* beeing skilful in swimming caught the young Prince, hoping to save him, but beeing unable to draw him with him, they both sunk. *Olevian* standing on the bank, and seeing this sad spectacle, leap't into the water to trie if hee could help them; but at first hee stuck in the mud, and water up to the chin, where hee despaired of his own life: in that danger hee praied unto God, and vowed that if God would deliver him, hee would preach the Gospel to his own Citizens. At which time it pleased God that a footman of one of the Noblemen's, coming to the River side, and seeing of him, caught him by the head (thinking that it had been his

A heavie judgment.

A Vow.

God's mercie.

his own maſter) and drew him out: whereupon *Olevian* beeing delivered, together with the Law, ſtudied Divinitie: eſpecially reading over *Calvin's* Commentaries diligently, and then returning to *Trevir*, hee was reteined to plead a cauſ there, but ſeeing the great deceit in that calling, he gave it over; and that hee might perform his Vow, hee wholly ſet himſelf to the ſtudie of Divinitie: and went to *Geneva*, and after to *Tygure*, where hee was much holpen by *Martyr*, and *Bullinger*: and after taking ſhip at *Luſanna* to go to *Geneva*; *Farrel* hapned to bee with him in the ſhip, who in diſcourſ asked him, Whether hee had ever preached in his own Countrie, which hee denying, *Farrel* perſuaded him to do it ſo ſoon as hee could: and hee accordingly promiſed that hee would: therefore *Anno Chriſti* 1559 hee returned to *Trevir*, and was by the Senate, and his friends requeſted to undertake the work of the Miniſtrie there, and for his encouragement, they allowed him a ſtipend: hee read Logick alſo in the School: but when hee began to preach the Truth of Chriſt, and to diſcover the Errors in Poperie, hee was forbidden by the Clergie to preach anie more, and ſhut out of the School. Then the Senate appointed him to preach in an Hoſpital: where after hee had preached a while, his adverſaries ſuborned a Prieſt to ſtep up into the pulpit before him, but as ſoon as the people ſaw the Prieſt, they called to him to com down, for that they would not hear him. *Olevian* deſired them to hear him, promiſing that ſo ſoon as hee had don his Sermon hee would preach himſelf: but they would not endure it; but made a great ſtir,

Popiſh malice.

ſo that the poor Prieſt thought that hee ſhould have been pulled in pieces by them: but *Olevian* intreating the people to bee quiet, took him by the hand, and led him forth ſafely: and going into the pulpit himſelf, the people cried to him, *Wee deſire thee for God's ſake to preach unto us:* for this cauſ the Archbiſhop of *Trevir* impriſoned the two Conſuls, and eight more of the Senators for ten weeks, who deſired *Olevian* to com to them to inſtruct, and comfort them, which accordingly hee did; but afterwards they were all freed at the requeſt of the Elector Palatine, and ſom others: and the Elector Palatine ſent for *Olevian* to *Heidleberg*, where hee made him Rector of a College: about which time hee married a wife, and Commenſed Doctor in Divinitie, and was made Profeſſor of Divinitie in that Univerſitie; hee was alſo called to a Paſtoral charge in the Cittie, which hee carefully, and holily diſcharged till the death of the Elector *Frederick* the 3. and ſhortly after hee was called to *Berleburg* by *Lodowick* Count *Witgenſtein*, where hee preached, and inſtructed ſom Noble-men's ſons. *Anno Chriſti* 1584 hee was called by *John* of *Naſſau* to *Herborn*, where hee preached, and taught in a School three years. *Anno Chriſti* 1587 hee fell into a mortal ſickneſs, which (notwithſtanding all means of cure) daily grew upon him, and ſo weakned him, that at laſt hee quietly reſigned up his ſpirit unto God. In his ſickneſs hee made his Will, and by pious, and holie meditations prepared himſelf for death: beeing viſited by ſom great men, hee told them, That by that ſickneſs hee had learned to know the greatneſs of ſin, and

and the greatneſs of God's Majeſtie more then ever hee did before.

John Piſcator coming to viſit him, hee told him, That the daie before, for four hours together, hee was filled with ineffable joie, ſo that hee wondred why his wife ſhould ask him whether hee were not ſomthing better, when as indeed hee could never bee better: for (ſaid hee) I thought that I was in a moſt pleaſant meddow, in which as I walked up, and down, mee thought that I was beſprinkled with a heavenlie dew, and that not ſparingly, but plentifully powred down, whereby both my bodie, and ſoul were filled with ineffable joie: To whom *Piſcator*, That good Shepherd Jeſus Chriſt led thee into freſh paſtures. Yea, ſaid *Olevian*, *To the ſprings of living waters.* Afterwards having repeated ſom ſentences full of comfort out of *Pſalm* 42, *Iſaiah* 9, and *Matth.* 11: hee often repeated, *I would not have my journie to God long deferred. I deſire to bee diſſolved, and to bee with my Chriſt:* hee gave his hand, and farewell to his Collegues, and friends, and when hee was in the Agonie of death, *Alſtedius* asking him whether hee was ſure of his ſalvation in Chriſt, *&c.* hee anſwered, Moſt ſure, and ſo hee gave up the Ghoſt *Anno Chriſti* 1587, and of his Age 51.

Joie unſpeakable.

Death deſired.

The

The Life of John Wigandus, *who died* Anno Christi 1587.

John Wigandus was born in *Mansfield An. Chri.* 1523 of honeſt parents of a middle rank, who carefully brought him up in Learning, which naturally hee was much addicted unto; having an excellent wit, and firm memorie, ſo that having profited much at School, hee went to the Univerſitie of *Wittenberg*, where hee continued about three years, which time hee ſpent in the ſtudie of the Arts, & tongues, which night, and day hee imploied himſelf in: and *Anno Chriſti* 1541, by the advice of his Tutors, and friends, hee went to *Norinberg*, where hee was made Maſter of the School, and for three years exerciſed himſelf with much diligence in inſtructing youth; but having an earneſt deſire to perfect his own ſtudies, hee returned to *Wittenberg* again, *Luther* beeing yet living: there hee commenſed Maſter of Arts before hee was 22 years old, and applied himſelf wholly to the ſtudie of Divinitie: but the wars waxing hot, the Emperor placed a Garriſon in the Caſtle, and Town of *Wittenberg*: and the ſtudents were driven away from thence; at which time *Wigand* was called to *Mansfield* (his own countrey) to bee an aſſiſtant to their ancient Paſtor *Martin Seligman*, where alſo hee was ordained Miniſter by praier, and impoſition of hands by *John Spangerberg* the Superintendent there: which place hee diſcharged with much fidelitie, and induſtrie, and read Logick, and Philoſophie to the youth in the Schools: there alſo hee wrote a confutation of the

the Popiſh Catechiſm; and a confutation of George Major, who held that a man by faith onely is juſtified but not ſaved &c. Hee delighted exceedingly in a Garden, and in obſerving the wiſdom of God in the nature, ſhape, and various colors of herbs, and flowers, for which end hee gatt the greateſt varietie of them thatpoſſibly hee could into his Garden: hee was one of thoſe that ſtrongly oppoſed the *Interim*: *Anno Chriſti* 1553, hee was choſen by them of *Magdeburg* to bee their Superintendent, but the *Earl* of *Mansfield* and the people ſtrongly oppoſed his remove from them, yet at laſt by the means of the *Prince* of *Anhalt*, they conſented unto it: at *Magdeburg* hee took exceſſive pains in reading, writing, meditating, and preaching whereby hee converted manie Popiſh Prieſts in thoſe parts to the Truth: hee alſo took great pains in writing the *Magdeburgenſes Centuries*, which hee, together with *Matthew Judex*, *Flacius Illiricus*, *Baſil*, *Faber*, *Andrew Corvinus*, and *Thomas Holthuterus* finiſhed to the great benefit of the Church: Of which book *Sturmius* gave this Teſtimonie, that it was neceſſarie, and profitable, and had theſe four virtues in it viz. *veritatem*, *diligentiam*, *ordinem*, *perſpicuitatem*: Truth, diligence, Order, and perſpicuitie: *Anno Chriſti* 1560, the Elector of *Saxonie* having begun a Univerſitie at *Jenes*, ſent earneſtly to *Wigand* to com thither to bee the Divinitie Profeſſor, which for weightie reaſons hee aſſented unto, and performed that office with much acceptance of all that heard him: yet by the ſubtiltie, and malice of one *Stoſſelius* hee was diſmiſſed from that place, and ſo returned to *Magdeburg* again: but

Converſion.

not ſtaying there, hee was choſen to bee the Superintendent at *Wiſmare Anno Chriſti* 1562, where hee imploied himſelf wholly in Preaching, diſputing, expounding Scripture, and governing the Church. *Anno Chriſti* 1563 hee commenced Doctor of Divinitie in the Univerſitie of *Roſtoch*: hee ſtaied at *Wiſmare* ſeven years, at the end whereof, *Johm William Duke of Saxonie* ſent for him again to *Jenes*, but the *Duke of Megapole* would by no means part with him; yet at laſt after ſeveral embaſſies the *Duke of Saxonie* prevailed that hee ſhould com for one year to *Jenes*: His people parted with him very unwillingly with manie ſighs, and tears, and at the years end ſent for him back again, but could by no means obtain his return: hee was not onely made the Profeſſor of Divinitie at *Jenes*, but the Superintendent alſo: *Anno Chriſti* 1570 hee went with his Prince to the Diet at *Spire*, and at his return to *Jenes* was received with great joy: but after five years *Duke John William* dying, hee was again driven from thence, and went to the *Duke* of *Brunſwick* who entertained him kindely: but preſently after hee was called into *Boruſſia* to bee the Divinitie-Profeſſor in the Univerſitie of *Regiomontanum*, and after two years was choſen to bee Biſhop there *Anno Chriſti* 1587 hee fell ſick eſpecially upon grief, conceived for the afflicted condition of the Church in *Poland*, and the death of his dear friend *John Wedman* an excellent Divine: this diſeaſ increaſing, and his ſtrength decaying hee prepared himſelf for death: hee made his own Epitaph.

Peoples love to their Paſtor.

Preparation for death.

In

In Christo vixi, morior, vivóque Wigandus:
Do sordes morti: cætera, Christe, tibi.

In Christ I liv'd, and di'd, through him, I live again:
What's bad to death I give: my soul with Christ shall reign.

And so in the mid'st of fervent praiers, and assured hope of eternal life, hee resigned up his spirit into the hands of God that gave it, *Anno Christi* 1587, and of his age 64.



I. FOX

The life of John Fox *who died* Anno. Christi 1587.

John Fox was born at *Boston* in *Lincolnshire Anno Christi* 1517, His father died when hee was young, and his mother married again: yet his father in Law, and mother seeing his towardlinesse and aptnesse to Learning, brought him up at School, and afterwards sent him to *Brason-Nose College in Oxford* where hee was Chamber-fellow with *Doctor Nowell*, and beeing of

of a ſharp wit, and very induſtrious with all, hee profited ſo much, that in a ſhort time hee gat the admiration of all, and the love of many, whereupon hee was choſen Fellow of *Magdalen College*: Hee much affected Poëtry, and wrote ſom Latine Comedies of the hiſtories of the Bible in a copious, and gracefull ſtyle in his youth: but afterwards betook himſelf more ſeriouſly to the ſtudie of Divinitie, and diſcovered himſelf to favor the Reformation then in hand: when *King Henrie* the eighth aboliſhed the Popes Supremacie, the firſt thing that cauſed him to queſtion the Popiſh Religion, was the contradictions in it, diverſ things, in their own natures moſt repugnant, beeing thruſt upon men at one time both to bee believed: hereupon hee ſet himſelf to ſtudie the antient, and modern Hiſtorie of the Church, which hee performed with ſuch diligence, that before hee was thirtie years old, hee had read over all that either the Greek, or Latine fathers had written of it: as alſo the Schoolmens diſputations: the Councels Acts, and the Conſiſtories Decrees: and acquired no mean skill in the Hebrew tongue: beſides his daies ſtudie, hee beſtowed all, or a great part of the night in theſe labors: and many times in the dead of the night, hee choſe a ſollitarie Grove near the College to walk in for his meditations: and in them hee ſuffered many combats, and wreſtlings, yea many heavie ſighes, with tears, and praiers hee powred out to Almightie God in them: But hereupon grew ſuſpition of him that hee began to diſlike the Popiſh Religion, and ſnares were laid for him, and at laſt beeing examined, hee was by the College convicted,

Studious.

victed, condemned for an Heretick, and expelled the houſ: His father in Law alſo took this occaſion to manifeſt his diſlikes againſt him, that hee might the better cheat him of his eſtate which of right belonged to him from his own father: Beeing thus left deſtitute of all humane help and comfort, God took care for him, hee beeing ſent for into *Warwickſhire* by Sir *Thomas Lucie* to live in his houſ, and teach his children: there alſo hee married a wife, and continued till the fear of the Popiſh Inquiſitors drove him thence: His caſe was now more hard again, having a wife to provide for, and whither to go hee knew not: At laſt hee reſolved to go to her father, who was a Citizen of *Coventrie*, and in the mean time by letters to trie whether his father in Law that married his mother, would receiv him, or not: whoſe anſwer was, That if hee would alter his opinion, (beeing condemned for a capital offence) hee ſhould bee welcom, otherwiſe it would bee dangerous for him to entertain him long: But his mother under-hand wrote to him to com: and ſo it pleaſed God that hee found better entertainment, and ſecuritie in both places then hee exſpected; for by beeing ſomtimes with his wive's father, and ſomtimes with his father in Law, hedeceiv'd their diligence who enquired after him, and neither of his fathers grew wearie of his companie. Afterwards hee went to *London* towards the end of King *Henrie* the eight's reign, but having quickly ſpent there, what his friends had beſtowed on him, and what hee had acquired by his own diligence, hee began to bee in want again. But behold God's providence: As hee one daie ſate in *Paul's*

Gods providence.

Povertie.

A ſpecial providence.

Paul's Church, ſpent with long faſting, his countenance thin, and his eies hollow, after the gaſtful manner of dying men, every one ſhuning a ſpectacle of ſo much horror, there came one to him, whom hee had never ſeen before, and thruſt an untold ſum of monie into his hand, bidding him bee of good chear, and to accept that ſmal gift in good part from his Countriman, which common courteſie had enforced him to offer: and that hee ſhould go, and make much of himſelf, for that within a few daies new hopes were at hand, and a more certain condition of livelihood. Mr *Fox* could never learn who this was, but three daies after the Dutcheſs of *Richmond* ſent for him to live in her houſ, and to bee Tutor to the Earl of *Surrie's* children now under her care: and the two young Lords profited ſo much under him, that afterwards the elder [*Thomas*] ſeemed to deſerv more then the Kingdom could give him, and the younger [*Henry*] was able to meaſure his fortunes, not by the opinion of others, but by his own ſatietie: and the young Ladie *Jane* profited ſo much both in Greek, and Latine that ſhee might well ſtand in competition with the moſt learned men of that age. In that familie hee continued the remainder of King *Henrie's* reign, and all King *Edward's*, till the beginning of Queen *Marie's*: when a ſtorm of perſecution ariſing, Mr *Fox* was ſheltered from it by the Duke his Scholar. But when hee ſaw all ſorts of men troubled for Religion's ſake, ſo that there was nothing but flight, ſlaughter, and gibbets, and that *Gardiner* Biſhop of *Wincheſter* was his enemie, hee began to think of ſom ſpeedie waie for his departure thence: which

which so soon as the Duke knew, hee dissuaded him from it, affirming that it was neither agreeable to honor, nor modestie for him to suffer his Tutor, so well deserving at his hands, to bee taken from him. Hee told him that in flying, no kinde of miserie would bee wanting: Banishment, Povertie, Contempt, *&c.* and that though these were less evils then death, yet it was not com to such extremitie, neither would hee suffer that it should, saying, That hee had yet wealth, and favor, and friends, and the fortune of his Hous, and if the mischance prevailed further, that himself would pertake of the danger, and make the destruction common: that hee remembred with what instructions hee had fortified his younger years, neither had hee with more attention hearkened thereto, then hee would with constancie put them in practice: Yet the Duke afterwards perceiving that hee could no longer shelter him from the malice of *Winchester*, hee provided all things necessarie for his departure, sending to *Ipswich* to hire a Bark, and whil'st all things were making readie, hee sent him to a Farm-hous of one of his servants, with his wife, the companion of his travels, then great with childe, yet would shee not be perswaded to staie behinde him. Hee had in this Bark scarce weighed Anchor, when suddenly a rough winde troubled the Sea with so great violence, that the stoutest Mariners began to tremble: then followed a dark night with such hail, and rain that hindred the sea-men's work, and took away all possibilitie of steering anie longer by the Compass: and the next daie towards evening with much difficultie they arrived in the same

A noble resolution.

Stephen Gardiner.

Flight in persecution

same Haven again; In the mean time a Pursivant with a warrant from the Bishop of *Wincheſter*, had searched the Farm for him, and pursued him to *Ipſwitch*, but finding the Bark alreadie gon, he returned towards *London*: This Mr *Fox* beeing informed of as soon as hee came to shoar, hee presently took horſ, as if hee would have left the Town; but the same night returning, hee barganed with the Master of the Ship, with the first wind, to set sail again, and the Pilot looſed in the nights silence, as soon as the tide turned, though the Sea was rough, & the winds blustering, & two daies after (through Gods mercie) landed him safely at *Newport* Haven: and after som few daies refreshing himself at *Newport*, & those that were with him, they went to *Antwerp*, and from thence to *Basil*, which was a commmon refuge to manie *English* in those times, most of which mainteined themselves by over-seeing the Press, and correcting faults therein: to these, Master *Fox* joined himself, and having in his youth been accustomed to it, hee was able to suffer want, sit up late, and to fare hardly: and notwithstanding hee was so full of imploiment there, yet hee began his Historie of the Acts, and Monuments of the Church, which afterward hee completed in his own countrie: First hee wrote it in Latine, and sent it to *Basil* to bee printed, where it was much esteemed; and afterwards wrote it in *English*, to gratifie the unlearned: Not long after *Queen Marie* died, about which time Master *Fox*, preaching to comfort the *English* Exsiles, did with confidence tell them, that now was the time com for their return into *England*: and that hee brought that newes by command

God's providence.

A Prophesie.

from God; For which words the graver Divines did ſharplie reprove him for the preſent; but afterwards excuſed him by the event, when it appeared that Queen *Marie* died, but the daie before hee ſo ſpake to them: Maſter *Fox*, underſtanding happie news in *England*, that Queen *Elizabeth* reigned, Religion was altered, and ſo like to continue, in the end of that year, hee returned to *England* with his wife, and two children which were born there: and inſtead of ſeeking preferment by his great friends, and own deſerts, hee lived retiredly in his ſtudie, proſecuting his work begun at *Baſil* of writing the *Acts* and *Monuments*: the Papiſts foreſeeing how much this work would tend to there diſparagement, and diſadvantage, charged the Author with falſhood, and feigned ſom cavils againſt him to leſſen his credit, and Authoritie; which hee, by heaping together teſtimonies, endeavored to take awaie: this elaborate work with infinite pains hee finiſhed in eleven years, never uſing the help of anie other man, but wrote, and ſearched all the records himſelf: But by theſe exceſſive pains leaving no time free from ſtudie, nor affording to himſelf ſeaſonablie, what Nature required, hee was brought to that paſſe, that his natural vigor beeing ſpent, neither his friends, nor kindred could by ſight remember or know him: this cauſſed in him withered leanneſs of bodie, yet would hee by no means bee perſwaded to leſſen his accuſtomed labors: From this time hee was much ſpoken of for a good Hiſtorian: but ſhortly after his other excellent endowments began to appear: hee was verie charitable, and had an excellent abilitie in comforting afflicted conſciences, ſo that there

Humilitie.

Indefatigable pains.

there reſorted to him Noblemen, Strangers, Citizens, and others alſo, ſeeking ſalves to there wounded conſciences: Hee preached often abroad, and went to viſit ſuch as could not com to him, and what ſpare time hee had, hee beſtowed in praier, and ſtudie, and for his vehement praiers mingled with groans, hee made uſe of the nights ſilence for the greater ſecreſie: There was in him a deliberate, and reſolved contempt of all earthlie things, eſpecially of pleaſures, and for this end hee declined the friendſhip of Illuſtrious and Noble perſons: The monie which rich men ſomtimes offered him, hee accepted, but returned it back to the poor: Manie things did hee foretell by occaſion of comforting the afflicted, or terrifying thoſe that were ſtubborn; The Ladie *Ann Henage* lying ſick of a violent Fevor, and the Phyſicians deeming it mortall; Maſter *Fox* was ſent for to bee preſent at her ending, and after by praier, and inſtructions hee had prepared her for death, hee told her that ſhee had done well in fitting her ſelf for death, but yet ſhee ſhould not die of that ſickneſs: a Knight, her ſon in Law, beeing by, told him in private that hee had not done well to diſquiet her mind with hopes of life, when the Phyſitians had given her up for dead; to whom hee anſwered, that hee ſaid no more then was commanded him, for it ſeemed good to God that ſhee ſhould recover, which alſo came to paſs: Alſo Miſtris *Honiwood*, who had lain ſick of a conſumption almoſt twentie years through Melancholie, to whom manie excellent Phyſitians, and grave Divines had reſorted to cure her bodie, and mind, but all in vain: at laſt Maſter *Fox* beeing ſent for

Praier.

Charitie.

Propheſies.

A Prophe-ſie.

for when he came thither hefound a moſt ſad houſ,all about her ſitting like Statues of mourning in humane likneſs: but after hee had praied with her, and therein endeavored both to comfort her, and thoſe about her, hee told her that ſhee ſhould not onely recover of her diſeaſe, but alſo live to an exceeding great age: At which words, earneſtly beholding him, ſhee ſaid, you might as well have ſaid, that if I ſhould through this Glaſs againſt the wall, I might believ it would not break to pieces: and having a Glaſs in her hand, ſhee threw it forth, the Glaſs falling firſt on a Cheſt, and then on the ground, neither brake, nor crackt: and the event fell out accordingly, for the Gentlewoman beeing then ſixtie years of age, lived in much felicitie till ſhee was above ninteie years old, and could reckon above 360 of her children, and childrens children: Alſo, one a daie going to ſee the Earl of *Arundel*, ſon to the Duke of *Norfolk*, when hee was going away from him, the Earl walked with him to the end of his Garden, where hee was to take boat; but the River beeing verie boiſterous, hee counſelled him not to truſt himſelf in ſo great a tempeſt, to whom Maſter *Fox* anſwered, *So (my Lord) let theſe waters deal with me, as I have in truth, and ſinceritie delivered unto you all that I have ſpoken*; and ſo entring into the Boat, before they could put of from the Bridg, the wind ceaſed, and the River ran with a ſmooth ſtream. Hee had manie great friends to whom hee was verie dear, and of whoſe bountie hee taſted liberalie, whereby hee was enabled to bee ſo bountifull to the poor; hee had much familiaritie with manie Learned, and Godly men: At length having

Thames.

ving in such actions, and such behaviors spent his time, beeing now full of years, hee foresaw his own end, and would not suffer his sons to bee present at his death; whom he entirelie loved, but sending them from home, ere their return hee quietlie resigned up his spirit to God *Anno Christi* 1587, and of his age seventie. Hee never denied to give to anie one that asked for Jesus sake: and one asking him whither hee knew a certain poor man whom hee used to reliev: Yea, said hee, I remember him well, and I tell you, I forget Lords, and Ladies to remember such. As hee was going along *London* streets, a woman of his acquaintance met him, and as they discoursed together, shee pulled out a Bible, telling him that shee was going to hear a Sermon: whereupon hee said to her, if you will bee advised by mee, go home again: But (said shee) when shall I then go? to whom hee answered, when you tell no bodie of it: One of his sons had a great minde to travel beyond Sea, which his father could by no means dissuade him from, after som years travel hee returned back in an out-landish habit; and coming to his father, the old man asked him who hee was, to whom hee answered, Sir, *I am your son Samuel*: whereupon hee replied, *Oh my son, who hath taught thee to make thy self so ridiculous by coming home in so strange, and uncoth an habit.*

Death fore-seen.

Charitie.

Vainglorie reproved.

The Life of George Sohnius, who died Anno Christi 1589.

George Sohnius born at *Friburg* in *Wetteraw Anno Christi* 1551 of honeſt Parents, and brought up at School in learning, where hee ſucked in the firſt rudiments with much eagerneſs; and from School went to the Univerſitie of *Marpurg* at fifteen years old: where hee profited ſo exceedingly in Logick, and Philoſophie, that hee was made Batchelor of Art at the years end. *Anno Chriſti* 1569, hee went to *Wittenberg*, where hee ſtudied Philoſophie, Law, and Divinitie with incredible pains, ſo that at three years end with the approbation of the whole Univerſitie, hee was made Maſter of Arts: hee intended at firſt the ſtudie of Law; But it pleaſed God on a ſudden ſo to divert his heart from it, and to incline him to the ſtudie of Divinitie, that hee could have no reſt in himſelf till hee had reſolved upon it: *Anno Chriſti* 1571 hee returned to *Marpurg*, and ſtudied Hebrew, and the year after hee read the Arts to manie ſtudents privatly, and became Tutor to three Noblemen: at twentie three years old hee was ſo famous, that by the conſent of all the Divines in that Univerſitie, hee was choſen into the number, and order of Profeſſors of Divinitie: the year after hee married a wife, a choiſ maid, by whom hee had three ſons, and two daughters: the ſame year alſo hee was choſen the Profeſſor of the Hebrew Tongue in that Univerſitie: *Anno Chriſti* 1578 hee was made Doctor in Divinitie, and falling ſick about that time, hee made an excellent confeſſion

Induſtrie.

Gods providence.

confeſſion of his faith: But it pleaſed God that hee recovered, and was not onely a conſtant Preacher of the truth, but a ſtrong defendor of it againſt errors, confuting the *Ubiquitarians*, and that ſo boldly, that hee choſe rather to hazard baniſhment then to connive at errors: His fame ſpread abroad exceedingly, ſo that manie ſought for him, eſpecially *John of Naſſaw*, and *John Caſimire* the *Elector Palatine*, the firſt deſired him to com, and begin his Univerſitie at *Herborn*, where hee ſhould have had greater honor, and a larger ſtipend: the other deſired him to *Heidleberg* to bee the Divinitie Profeſſor in that place; his anſwer was that hee was born rather for labors, then honors, and therefore choſe to go to *Heidleberg*, beeing thirtie three years old, and was interteined lovingly of the Prince: and his coming was moſt grateful to the Univerſitie, where hee took exceeding great pains: and was eminent for pietie, humilitie, gravitie, prudence, patience, and induſtrie: ſo that *Anno Chriſti* 1588, hee was choſen into the number of the Eccleſiaſticall Senators, for the government of the Church: hee was famous for learning, eloquence, faithfulneſs, and diligence in his place, and holineſs, and integritie in his life: *Anno Chriſti* 1589 hee fell ſick, for which, and his change hee had been carefully fitting himſelf beforehand, and therefore bore it with much patience, and with fervent praier often repeted, *O Chriſt thou art my redeemer, and I know that thou haſt redeemed me: I wholly depend upon thy providence, and mercie: from the verie bottom of my heart I commend my ſpirit into thy hands*, & ſo hee ſlept in the Lord *Anno Chriſti* 1589, and of his age 38.

Preachers pattern.

Humilitie.

Preparation for death.

The

The Life of Laurence Humfred, who died Anno Christi 1589.

Laurence Humphred was born in the Countie of *Buckingham*, and brought up, first at School, and then sent to *Oxford*, where hee was admitted into the College of *Marie Magdalen*, and followed his studies hard all the daies of King *Edward* the sixth. But in the begining of those bloudie Marian daies, wherein so manie were forced to forsake there native soil, hee (amongst the rest) went beyond-sea into *Germanie*, where hee continued till the begining of Queen *Elizabeths* reign, whom God raised up to bee a nursing mother to his Church; at which time hee came back, and returned to *Oxford*, where hee was verie famous both for his Learning, and Preaching: then also hee commensed Doctor in Divinitie, and by reason of his excellent parts, hee was verie instrumental in the advancement of Gods glorie: And whereas that wicked Sect of the Jesuits was latelie risen up, hee, by his learned writings, did both from Scripture, and Antiquitie discover their impostures, and Popish deceits: Afterwards hee was made the Master of *Magdalen* College, and the *Regius Professor*, which places hee discharged with singular commendations for manie years together, and at the last quietlie resigned up his spirit into the hands of God *Anno Christi* 1589.

Flight in persecution.

The

The Life of James Andreas *who died* Anno Christi 1598. 1590.

James Andreas was born in *Waibling* in *Wittenberg*, *Anno* 1528. When his father had kept him three years at School, beeing unable to maintein him anie longer, hee intended to have placed him with a Carpenter: but beeing diſſuaded by ſom friends, and having obtained an exhibition out of the Churchſtock, hee ſent him to *Stutgard* to a choiſ Schoolmaſter, under whom in two years ſpace hee learned Grammar, and Rhetorick; and ſo *Anno Chriſti* 1541 hee went to *Tubing*, where hee ſo profited, that at the end of two years hee was made Batchelor of Arts; and two years after that, Maſter of Arts: there alſo hee ſtudied Hebrew and Divinitie *An. Chriſti* 1546, and of his age eighteen: hee was called to *Stutgard*, where Preaching in a verie great Auditorie, hee was choſen, and made Deacon; which place hee executed ſo well, that hee preſentlie grew famous, inſomuch as the Duke of *Wittenberg* ſent for him to Preach before him in his Caſtle; which hee did with much applauſ: at *Tubing* alſo that year hee married a wife, by whom hee had eighteen children, nine ſons, and nine daughters: about that time brake forth that fatal war betwixt *Charles* the fifth, and the Proteſtant Princes, wherein the Emperor beeing conquerour, hee ſeiſed upon the Dukedom of *Wittenberg*, by reaſon whereof the Church there was in a ſad condition; yet *Andreas*, with his wife remained in *Stutgard*, and by Gods ſpecial providence was preſerved God's providence.

in the middeſt of the *Spaniſh* Souldiers, and yet Preached conſtantly, and faithfully all the while: and ſo hee continued till *Anno Chriſti* 1548, at which time that accurſed *Interim* came forth, which brought ſo much miſchief to the Church of God: *Andreas* amongſt other godlie Miniſters that oppoſed it, was driven from his place: yet it pleaſed God that the year after hee was choſen to bee Deacon at *Tubing*, where by Catechiſing hee did verie much good: *Anno Chriſti* 1550 *Ulrick* dying, his ſon *Chriſtopher* ſucceeded him in the Government of *Wittenberg*, and affected *Andreas* exceedingly, and would needs have him commenſ Doctor, which degree (having performed all his exerciſes) hee took the twentie fifth year of his age, and was choſen Paſtor of the Church of *Gompping*, and made Superintendent of thoſe parts: about that time hee was ſent for by *Lodwick* Count of *Oeting* to aſſiſt him in the reforming of the Churches within his juriſdiction, and when hee took his leav of his own Prince *Chriſtopher*, hee charged him, and gave it him in writing, that if Count *Lodwick* ſet upon that reformation, that under pretence of Religion, hee might rob the Church, and ceaſ upon the revenues of the Monaſteries, and turn them to his private uſe, that hee ſhould preſently leav him, and com back again: hee aſſiſted alſo in the reformation of the Churches in *Helſenſtein*; About that time, hearing of a Jew that for theft was hanged by the heels with his head downward, having not ſeen that kind of puniſhment, hee went to the place, where hee was hanging between two Doggs that were alwaies ſnatching at him to eat his fleſh: the poor wretch repeted in Hebrew

Note.

Converſion at death.

brew ſom verſes of the Pſalmes, wherein hee cried to God for mercie; whereupon *Andreas* went nearer to him, and inſtructed him in the Principles of the Chriſtian Religion, about Chriſt the Meſſiah &c. exhorting him to believ in him: and it pleaſed God ſo to bleſs his exhortation to him, that the Doggs gave over tearing of his fleſh, and the poor Jew deſired him to procure that hee might bee taken down, and Baptiſed, and hung by the neck for the quicker diſpatch, which was don accordinglie.

Andreas was of ſuch eſteem, that hee was ſent for by diverſ Princes to reform the Churches in their juriſdictions; hee was preſent at diverſe Synods, and Diſputations about Religion: Hee travelled manie thouſands of Miles, beeing uſuallie attended but with one ſervant, yet it pleaſed God that in all his journies hee never met with anie affront: the year before his death, hee uſed often to ſay, that hee ſhould not live long: that hee was wearie of this life, and much deſired to bee diſſolved, and to bee with Chriſt which was beſt of all. Falling ſick, hee ſent for *James Herbrand*, ſaying, *I exſpect that after my death manie adverſaries will riſe up to aſperſe mee, and therefore I ſent for thee to hear the confeſsion of my faith, that ſo thou maiſt teſtifie for mee when I am dead and gon, that I died in the true faith*: the ſame confeſſion alſo hee made afterwards before the Paſtors, and Deacons of *Tubing*: the night before his death hee ſlept, partly upon his bed, and partly in his chair: when the clock ſtruck ſix in the morning, hee ſaid, *my hour drawes near*: hee gave thanks to God for beſtowing Chriſt, for revealing of his will in his word, for giving him faith,

God's providence.

Death foretold, and deſired.

faith, and the like benefits: and when hee was readie to depart, hee said, *Lord into thy hands I commend my spirit*; and so hee fel a sleep in the Lord *Anno Christi* 1590, and of his age 61.



H. ZANCHY

The Life of Hierom Zanchius, *who died* Aⁿᵒ Christi 1590.

Hierom Zanchius was born in *Italie Anno* 1516, his father was a Lawyer, who brought him up at School, and when *Zanchie* was but twelve years old his

his father died; whereupon *Zanchie* beeing verie desirous of learning, entred into the Order of Canons Regular, where hee studied the Arts, and School-Divinitie: hee was verie familiar with *Celsus Martiningus*, afterwards Pastor of the *Italian* Church in *Geneva*: hee heard *Peter Martyrs* lectures diligently, and when *Martyr* left *Italie*, manie of his Disciples, and amongst the rest, *Zanchie* went after him *Anno Christi* 1550: hee went first into *Rhetia*, and from thence to *Geneva*, and after nine moneths stay there, hee was sent for by *Peter Martyr* into *England*, but when hee came to *Argentine*, hee was staied there to supplie *Hedio's* room newly dead: there hee continued almost eleven years, yet not without opposition, beeing pressed to subscribe the *Augustane* confession, to which hee yielded with this proviso, *modò Orthodoxè intelligatur*, declaring his judgment also about Christs presence in the Sacrament: but the Divines, and Professors there, accused him for differing from them in som points, and would have him either depart of himself, or elf they would remove him from his place: and though manie waies were tried for the composing of this difference, yet it could not bee effected: but it pleased God that about this time there came a messenger to signifie to him that the Pastor of the Church of *Clavenna* in the borders of *Italie* being dead, hee was chosen Pastor in his room; wherefore obteining a dismission from the Senate of *Argentine*, hee went thither, and after a little while the Pestilence brake forth in that Town so violently, that in two moneths space there died twelv hundred men; yet hee continued there so long as hee had anie auditors

Gods providence.

A great Pestilence.

tors: but when moſt of the Citizens had removed their families into an high mountain not far of, hee went thither alſo, and ſpent above three moneths in Preaching, Meditation, and Praier, and when the Plague was ſtaied, hee returned into the Citie again: *Anno* 1568 hee was ſent for by *Frederick* the third, *Elector Palatine* to *Heidleberg* to bee Profeſſor there, and was entertained with all love, and reſpect, where hee ſucceeded *Urſin*, and was made Doctor in Divinitie: about that time, at the command of the Prince, hee wrote thoſe learned tractates, *De Dei naturâ: de tribus Elohim* &c. to confute the errors ſo rife in *Poland*, and *Tranſilvania*, againſt the Deitie of Chriſt, and the holy Ghoſt: there hee taught ten years till the death of *Prince Frederick*: then by *Prince Caſimire* hee was removed to his new Univerſitie at *Neuſtade*, where hee ſpent ſeven years in reading of Divinitie: and when hee was grown old, hee went to *Heidleberg* to viſit his friends, at which time hee fell ſick, & quietlie departed in the Lord *Anno* 1590, and of his age ſeventie five: Hee was excellently verſed in the writings of the ancient Fathers, and Phyloſophers, hee was of ſingular modeſtie, and verie ſtudious to promote the Peace of the Church.

The Life of Anthonie Sadeel, *who died* Anno Christi 1591.

ANthonie Sadeel was born upon the confines of *Savoy*, and *France*, not far from *Geneva Anno Christi* 1534, and his father dying whilst hee was young, his mother brought him up in learning, and & sent him to *Paris*, and having studied a while there, hee went to *Tholous*, where falling into the societie of som godly students of the Law, it pleased God that hee left Poperie, and went from thence to *Geneva*; where hee was much holpen by *Calvin*, and *Beza*: afterwards beeing sent for home, and som controversie arising about his inheritance, hee went to *Paris* and there joined himself with the private congregation of the Protestants: there the Pastor *Collongius* calling the young students that were of that congregation together, perswaded them to applie themselves to the studie of Divinitie, which afterwards turned to the great good of the *French* Churches, and amongst others, *Sadeel* faithfully promised to applie himself thereto, and having profited much in those studies, beeing scarce twentie years old, hee was by the approbation of the whole Church, chosen one of the Pastors: the year after fell out that horrid violence offered to the Church at *Paris*, when they were met together to hear the word, and receiv the Sacrament, where above 150 of them were laid hold of, and cast into Prison, but by a miracle of Gods mercie the Pastors escaped: the year after *Sadeel* was delivered from a great danger, for at midnight manie apparitors brake into

Conversion.

Popish crueltie.

Gods providence.

into his houſ, ſearching everie corner, and at laſt brake into his chamber, ſeiſed on his books, and papers crying out they were Heretical, and ſo laid hold upon him, and carried him to Priſon: But it pleaſed God that *Antonie of Burbon King of Navarr* who knew him, and had often heard him, hearing of his impriſonment, ſent to the officers to releaſ him as beeing one of his train, and when they refuſed to do it, hee went himſelf to the Priſon complaining of the wrong that was don him by impriſoning one that belonged to him, beeing neither a murtherer, nor thief, and withall bad *Sadeel* follow him, and ſo took him away with him: whereupon the daie after hee publickly before the King gave thanks to God for his deliverance, expounding the 124 *Pſalm*: then it beeing judged the ſafeſt for him to abſent himſelf for a while, hee went to viſit the Churches in other parts of the Kingdom, and at *Aurelia* hee continued ſom moneths Preaching to manie Citizens, and ſtudents in the night time to their great advantage: then hee returned to *Paris* again where a Synod of Miniſters, and Elders (the firſt that was there) were aſſembled to draw up a confeſſion of their faith, which afterwards was preſented to the King by the Admiral *Colignie*: But the King ſhortly after dying, the Queen mother, and the *Guiſes* drew all the Government of the Kingdom into their hands, and raiſed a great perſecution againſt the Church, drawing manie of all ranks to Priſons, and puniſhment: yet *Sadeel* intermitted not his office, but was wholy imploied in Preaching, comforting, confirming the weak &c. till the danger encreaſing, it was thought fit that the

Aurance.

Anno Chriſti Perſecution.

the care of the Church ſhould bee committed to one *Macardus*, a man leſs known, and that *Sadeel* ſhould retire himſelf: and ſo hee went into ſeverall parts of the Kingdom, and thereby much propagated the true faith: the year after, the perſecution not beeing ſo violent at *Paris*, *Sadeel* could not refrain from going to his flock which hee loved ſo dearly: *Anno Chriſti* 1561 hee fel ſick of a Quartan Ague, and by the advice of his Phyſitians and friends hee was perſwaded to go into his own countrie: yet neither there, did hee live idle, but Preached up and down to the ſpirituall advantage of manie: from thence hee was called to bee the Moderator in a Synod at *Aurelia*, where the opinion was diſcuſſed, and confuted of ſom that held, That the Government of the Church ſhould not bee in the Elderſhip, but in the bodie of the Congregation: and *Sadeel* took ſo much pains in this point, that the firſt Author of that Schiſm was confuted, and converted, and publickly in writing confeſſed, and recanted his error: beeing returned to *Paris*, the perſecution began to grow ſo hot there again, that hee was perſuaded to retire himſelf from the ſame, after which hee never could return to his flock that ſo loved, and was beloved of him: after his departure hee was preſent at, and moderated in manie Synods of the French Churches: but withall hee was ſo hated of the wicked, that at laſt hee was driven from thence to *Luſanna* where hee Preached for a time, & from thence hee went to *Geneva*, where for diverſ years hee was a Paſtor: but the Church in *France* having ſom peace, hee returned thither, and at *Lions*, and *Burgundie* hee edified the Churches exceedingly:

The Church thrives by perſecution.

Error confuted.

Afterwards hee was ſent for by Henrie the fourth King of *Navar*, to whom hee went verie unwillingly not liking a Court-life; yet, by the advice of his friends, hee went to him, and for three years ſpace in all his troubles was with him, comforting, and encouraging him verie much: and at the Battle of *Courtraſs*, a little before it began, hee ſtood in the head of the Armie and praied earneſtly for ſucceſs, which much encouraged all the Souldiers; and when they had gotten the victorie, hee alſo gave Publick, and ſolemn thanks unto God for the ſame: but by reaſon of ſickneſs, and weakneſs, beeing unable to follow that kind of life anie longer, hee was with much unwillingneſs diſmiſſed by the King, and went through his enemies countries in much danger till hee came to his wife, and children at *Geneva*: but ſhortlie after hee was ſent by Order from the King into *Germanie*, Upon an Ambaſſie to the Proteſtant Princes, where not onely the Univerſities, but the Princes alſo received him in a verie honorable manner, eſpecially *Prince Caſimire*, and the *Lantgrave of Heſs*. *Anno Chriſti* 1589 hee returned to *Geneva*, where in the middeſt of many troubles hee continued in the work of his miniſterie to the end of his life: and when the Citie was beſieged by the *Spaniards*, and others, hee oft went out with the Citizens to the fights, ſo encouraging them that, through Gods mercie, a few of them put thouſands of the enemies to flight manie times: At laſt hee fell ſick of a Pluriſie, and though the Phyſitians apprehended no danger, yet hee foretold that it would be mortal: and retiring himſelf from the world, hee wholly converſed with God:

God's providence.

Deathforetold.

Praiers

Praiers were made daily for him in the congregations, and *Beza* and the other Miniſters viſited him often, with Praiers, & tears begging his recoverie: hee enjoied much inward peace, and comfort in his ſickneſs, and at laſt ſlept in the Lord *Anno Chriſti* 1591, and of his age 57: his loſs was much bewailed by the whole Citie, his Preaching was not too curious, and yet not void of Art, and eloquence: So that his Miniſterie was alwaies moſt gratefull to the people; hee was verie holy, and exemplarie in his life, and had moſt of the learnedſt men of thoſe times for his ſpecial friends.

Comfort in death.



W. WHITAKER

The life of William Whitaker, *who died* Anᵒ. Christi 1595.

William Whitaker born in *Lancashire* of an ancient familie, was by the care of his father bred up at School at *Bournley*: but when hee was thirteen years old, hee was sent for up to *London* by his uncle *Alexander Nowel* Dean of *Pauls*, who placed him in *Pauls* School, where hee profited so much that at eighteen years old hee was sent to *Cambridg* to *Trinitie Col-*

lege,

lege, and placed there under Maſter *Weſt*, where, by his diligence, and proficience in his ſtudies, hee was choſen firſt Scholar, and then Fellow of the Houſ, and performed all his exerciſes with great applauſ: hee took his degrees of Batchelor, & Maſter of Arts, yet then neglected not his ſtudies, as if hee had need to make no further progreſs, but with greater alacritie, and diligence hee ſtill preſſed on towards perfection, and to ſhew his gratitude, and proficiencie to his uncle *Doctor Nowel*, hee turned his Latine Catechiſm into Greek verie accuratelie, and ſo preſented it to him; hee turned alſo Biſhop *Juels* diſputations againſt *Harding* into Latine: then hee betook himſelf to the ſtudie of Divinitie, to diligent reading of the Scriptures, and the controverſies about Religion; after that with indefatigable pains hee read over moſt of the Fathers both Greek, and Latine, and if by anie occaſions hee was interrupted in his ſtudies, hee would gain ſo much time out of his ſleep in the night as to finiſh his task which hee had impoſed upon himſelf; but by his labors, and watchings hee much impaired the health of his bodie: Hee was verie temperate in his diet, hee drank verie little wine, and in ſummer mixed it with water: hee ſomtimes recreated himſelf for his healths ſake either by Shooting, or Angling: *Doctor Whitgift*, the then *Regius Profeſſor*, took ſo great a liking of him, and love to him, that hee eſteemed him as his ſon all his life after: hee took the Degree of Batchelor in Divinitie, and performed his exerciſes ſo, that they knew not whether hee excelled in pietie, or learning: Hee Preached his *Concio ad Clerum* at his Commencement *Anno Chriſti*

Induſtrie.

Christi 1578 which abounded both with sanctitie, and all manner of learning: And when Doctor *Chaderton*, the Master of *Queens College* and the *Regius Professor* was made a Bishop, though *Whitaker* was but young for such a place, yet considering his great learning, hee was unanimously chosen to bee his successor in the Professorship; and when hee began to read his Lectors, hee performed them to the abundant satisfaction of all his hearers; in which hee expounded the three first Chapters of *Luke*, the Epistle to the *Galatians*, the first to *Timothie*, and the *Canticles*: afterwards hee betook himself to the controversies between the Papists and us *Anno Christi* 1585. About that time *Campian* the Jesuit set forth 10 Arguments whereby hee boasted that hee had utterly overthrown the Protestant Religion; to these *Whitaker* answered so fully, and learnedly that all the Jesuits brags vanished into smoak: but then rose up *Durie* the Scottish Jesuit, who undertook to answer *Whitaker*, and to vindicate *Campian*: his writing was full of railing, and scurrilitie: *Whitaker* gave him the preheminence in that, but did so solidly answer all his Arguments, and discover his fallacies, that the truth in those points was never more fully cleared by anie man: then rose up *Nicolas Sanders* an *English* Jesuit, who wrote about the person of Antichrist, boasting that by fourtie demonstrative Arguments hee had proved that the Pope was not Antichrist: these Arguments *Whitaker* examined, and answered learnedly, and solidly: Then *Rainolds* another English Apostate pretended a replie, but *Whitaker* quickly silenced him also: Then hee married a wife, a prudent, pious, chast,

Hereticks confuted.

chaſte, and charitable woman: after whoſe death at the end of two years, hee married an other, the widdow of *Dudley Fenner*, by theſe hee had eight children, whom hee educated religiouſly: Hee was choſen alſo Maſter of *Saint Johns College*, which hee governed with much prudence & moderation, not ſeeking his own profit, but the publick good: *Bellarmine* at that time growing famous, and beeing looked upon by his own partie as an invincible champion, him *Whitaker* undertake's, and cut's of his head with his own weapons: Firſt in the controverſie about the Scriptures, publiſhed *Anno Chriſti* 1588: Then about the Church, Councels, Biſhop of Rome, the Miniſterie, Saints departed, the Church Triumphant, the Sacraments, Baptiſm, and the Lords Supper; though hee had not leaſure to print them all. In all which controverſies hee dealt not with his adverſarie with taunts, reproaches, and paſſion, but as one that indeed ſought out the truth: Hee afterwards undertook a journey to *London* in the middeſt of winter for the compoſing of ſom controverſies that roſe up here at home; but what with his journey, & want of ſleep (beeing too intent upon his buſineſs) hee fel ſick by the waie, which made him return to *Cambridg* again: and finding his diſeaſ to encreaſ, hee ſent for the Phyſitians, who, after debate, reſolved to let him blood, which yet was neglected for two daies; the third daie when they went about it, hee was unfit by reaſon of a continual ſweat that hee was in, yet that night hee ſeemed to ſleep quietly, but, the next morning, ſigns of death appearing, hee was by a friend told of it, to whom hee anſwered, *life or death is welcom*

come to me, which God pleaseth, for death shall be an advantage to mee: and after a while hee said, *I desire not to live but onely so far as I may do God and his Church service*: and so shortly after hee quietly departed in the Lord *Anno Christi* 1595, and of his age 47, and having been Professor sixteen years. Cardinal *Bellarmine* procured his Picture out of *England*, and hung it up in his studie, much admiring him for his singular learning: and beeing asked by a Jesuite, why hee would suffer the Picture of that Heretick to hang there, hee answered, *Quòd quamvis Hæreticus, & Adversarius esset, esset tamen doctus Adversarius*, that though hee was an Heretick, and his Adversarie, yet hee was a learned Adversarie.



L. DANÆVS

The Life of Lambert Danæus, *who died* Anno Christi 1596.

Lambert Danæus was born at *Aurelia* in *France Anno Christi* 1530, hee was of an acute wit, and wonderfully addicted to learning, so that by his diligence, and extraordinary pains hee attained to a great measure of it: in his younger years hee studied the civil Law four years at Aurelia under *Anna Burgias*: then hee betook himself to the studie of Divinitie, and

(imbracing the reformed Religion) went to *Geneva Anno Christi* 1560. Hee had a vast memorie, and read over manie Autors; hee was so versed in the Fathers, and School-Divines that few attained to the like exactnes therein, whence one saith of him, *mirum est, homuncionis unius ingenium, tot, & tam diversas scientias haurire, & retinere potuisse:* At *Geneva* hee was admitted into the number of Doctors, and Pastors, and by his learned labors was exceeding usefull both to the Church, and Universitie; alwaies imploying himself, in writing, and publishing Commentaries upon the Scriptures, and other learned treatises which were of speciall concernment: From thence hee was called to the Universitie of *Leiden*, where hee was received with much joie, and was exceedingly admired for his learning, acutenes of wit, promptnes, and strength of memorie in alleging, and reciting the sentences of the Fathers, Schoolmen, Canonists, and profane writers: From thence hee was called to *Gaunt Anno Christi* 1582, where hee taught a little while, but that Citie beeing full of tumults, hee foreseeing the storm that was coming upon it, left it, and beeing sent for went into *Navar*, where by his teaching, and writing hee made the Universitie of *Ortheſium* famous: and at last hee there laid down his earthly tabernacle *Anno Christi* 1596, and of his age 66.

The

The Life of Robert Rollock *who died* Anno Christi 1598.

Robert Rollock was born in *Scotland* of the ancient familie of the *Levingstons Anno Christi* 1555: His father, knowing the worth of Learning, was verie carefull to bring up his son therein, and for that end hee sent him to *Sterline*, and placed him under *Thomas Bucanan*, who finding his promptnes, and diligence, took much delight in him: From thence hee went to the Universitie of *Saint Andrews*: there hee spent four years in the studie of the Arts, and so eminently profited therein, that hee was chosen a Professor of Philosophie: *Anno Christi* 1583 the States of *Scotland* intending to erect a Universitie at *Edenburg*, sent som to *Saint Andrews* to find out a fit man that might undertake the Government of it: where, by the general vote of all, there was none thought so fit for this work as *Rollock*: which the States beeing informed of, they presently sent for him: and when hee was com, they entertained him courteously: after hee had been there a while, hee set upon the work, & young students flock't thither a pace from all parts of the Kingdom: whom hee instructed in the Arts, and governed with severitie mixed with clemencie, and so educated them in Religion, that God blessed his labors exceedingly amongst them: after four years, hee examined them strictly, and finding their proficiencie, they commenced Masters of Art: then four Professors of Philosophie were joined with him to share in the pains, which were chosen out of the

ableſt of thoſe that had commenced Maſters of Art: Everie morning *Rollock* calling the ſtudents together, praied fervently with them, and, one day in the week, expounded ſome portion of Scripture to them: after which Lecture hee took notice which of them had committed anie faults that week, whom hee would ſo reprove, and lay the wrath of God before them, that hee much reformed them thereby: Hee took alſo extraordinarie pains to fit ſuch for the work of the Miniſterie as were grown up to it; ſo that the Church received verie much benefit from thence, having ſo manie able Paſtors ſent forth into it. Beſides this, hee Preached everie Lords daie in the Church, and that with ſuch fervencie, and evident demonſtration of the ſpirit, that hee was the inſtrument of converting verie manie unto God: Hee wrote alſo manie commentaries upon the Scriptures, which beeing printed and going abroad into other countries, *Beza* meeting with that upon the *Romans*, and *Epheſians*, hee wrote to a friend concerning them, that hee had gotten a treaſure of incomparable valew, and that hee had not met with the like before for brevitie, elegancie, and judiciouſneſs: Hee was ſo humble that hee preferred all others before himſelf, and labored after privacie from publick buſineſs, that hee might the better applie himſelf to his ſtudies: yet in the two laſt years of his life, hee was ſo involved in publick affairs, that it much weakened his health: Hee was greatly tormented with the ſtone, yet did hee not intermit his labors: hee was made Moderator in a Synod, and choſen for one of the Commiſſioners of the Church in the interval of Synods: *Anno Chriſti* 1589

Converſion

Humilitie.

his

his diſeaſ ſo encreaſed upon him that hee was confined to his houſ: and beeing removed into the countrie air, hee ſeemed at firſt to bee better, but preſently his diſeaſ returned with more violence, ſo that hee was forced to keep his bed: whereupon hee ſet his houſ in order, and his wife, after ten years barrenneſs, beeing with childe, hee commended her to the care of his friends: two Noblemen coming to viſit him, hee requeſted them from him to go to the King, and to intreat him in his name to take care of Religion, and to perſevere in it to the end, as hitherto hee had done, and to reverence, and eſteem the Paſtors of the Church as it was meet: and when the Paſtors of *Edenburg* came to him, hee made an excellent exhortation to them, and profeſſion of his ſinceritie, and integritie in his place that God had called him to: death approaching hee made ſuch a divine, and heavenly ſpeech as aſtoniſhed the hearers: and when the Phyſitians were preparing Phyſick for him, hee ſaid, *Tu Deus medeberis mihi*, thou Lord wilt heal mee: then hee praied ferventlie that God would pardon his ſins for Chriſt's ſake & that hee might have an happie departure, enjoy God's preſence which hee often breathed after: ſaying *I have hitherto ſeen but darkly in the glaſs of his word: O Lord grant that I may enjoie the eternal fruition of thy countenance which I have ſo much deſired, and longed for*: the daie after diverſ of the Magiſtrates of *Edenburg* coming to him, hee ſpake to them to bee verie careful of the Univerſitie, deſiring them to chooſ into his room *Henrie Charter*, a man everie way fit for that imploiment: hee commended to their care alſo his wife, profeſſing that hee had not

Preparation fordeath

Death deſired.

Povertie. laid up one pennie of his ſtipend, and therefore hee hoped they would provide for her: when hee had their promiſe for thoſe things, hee ſaid, *I bleſs God, I have all my ſenſes intire, but my heart is in heaven: and Lord Jeſus why ſhould'ſt not thou have it, it hath been my care all my life long to dedicate it to thee, I pray thee take it that it may live with thee for ever: Com Lord Jeſus, put an end to this miſerable life: haſt Lord and tarrie not: Com Lord Jeſus and give mee that life for which thou haſt redeemed mee:* and when ſom told him that the next daie was the Sabbath, hee ſaid: *thy Sabbath O Lord ſhall begin my eternal Sabbath: my eternal Sabbath ſhall take it's begining from thy Sabbath,* the next morning feeling his approaching death, hee ſent for Maſter *Belcanqual* to praie with him, who in his praier deſired the Lord if hee pleaſed, to prolong his life for the good of his Church, whereupon hee ſaid: *I am a wearie of this life, all my deſire is that I may enjoy that celeſtial life that is hid with Chriſt in God*: and thus continued hee in ſuch heavenly praiers, and ſpeeches till the evening, and then quietly reſigned up his ſpirit unto God *Anno Chriſti* 1598: and of his age 43.

The Life of Nicolas Hemingius *who died* Anno Chriſti 1600.

Nicolas Hemingius was born at *Loland* in *Denmark* *Anno Chriſti* 1513 of honeſt Parents, but his father dying when hee was young, his Grandfather brought him up carefully in learning, placing him forth in diverſ Schools, and when hee had laid a good foundation of learning there, hee had an ardent deſire

ſire to goe to *Wittenberg*, which was made famous by *Philip Melanćthon's* Lectures, and having gotten ſom little monie in his purſe hee travelled thitherward, but by the way ſom thieves met him, and ſtripped him of all that hee had: yet when hee came to *Wittenberg*, hee found the people verie charitable to him, eſpecially *Melanćthon*: there hee remained five years, and by his writing for, and attending upon richer ſtudents, and teaching ſom privatly, hee maintained himſelf: When hee returned home hee had an ample teſtimonie from *Melanćthon* for his excellent wit, and learning: and was there intertained by *Olaus Nicholas* to teach his daughters, and from thence hee was choſen to bee Paſtor at *Hafnia*, and accordingly ordained to it: which place hee diſcharged with much diligence, and faithfulneſs: and manie young ſtudents reſorting to him, hee read privatly to them, and afterwards was choſen Hebrew Profeſſor in that Univerſitie: *Anno Chriſti* 1557 hee was made Doctor in Divinitie, and performed his place with much ſedulitie twentie ſix years. *Anno Chriſti* 1579 when hee was grown old, and exhauſted with his daily labors, *Frederick* the ſecond, King of *Denmark* gave him a liberall Penſion, upon which hee lived holilie, and comfortably all the remainder of his daies: ſom years before his death hee grew blind, and was troubled with ſeverall diſeaſes, deſiring nothing more then that hee might bee diſſolved, and bee with Chriſt: A little before his death hee expounded the 103 *Pſalm*, with ſo much fervor, efficacie, and power of the holie Ghoſt, that all that heard him wondred at it, and ſhortlie after reſigned up his ſpirit unto God, *An.* 1600, and of his age 87. *The*

Charitie.

Induſtrie.

Death deſired.

The Life of James Heerbrand *who died* Anno Christi 1600.

James Heerbrand was born at *Noricum Anno Christi* 1521 of an ancient familie, his father was one of *Luther's* Disciples, and seeing the towardlines, and promptnes of his son, was careful to bring him up in Religion, and Learning: at twelve years old his father bought him a fair Bible, which hee diligently read over: afterwards hee went to *Ulm* where hee studied the Tongues, and at seventeen years old his father sent him to *Wittenberg* to hear *Luther*, and *Melanæthon* in the year 1538, which year was famous for diverse things: for then the Kingdom of *Denmark* imbraced the Gospel, the Emperor and King of France met together: the Bible was Printed in *English* at *Paris*: the Universitie of *Argentine* was erected: the sect of the Antinomians was detected: the Marq. of *Brandenburg* imbraced the *Augustane* confession: and the Sea by the Kingdom of *Naples* was wholly drie for eight miles together, out of which place fire, and ashes brake forth so abundantly, that manie places were miserablie destroied thereby: In the Universitie of *Wittenberg*, *Heerbrand* studied the Arts with great diligence, and was so sparing of his time, that hee would not intermit one hour from his studies; insomuch that other students called him *Suevicam Noctuam:* the Swevian night-crow: hee heard *Luther*, and *Melanæthons* Lectures with much diligence, and *Anno Christi* 1540 hee commenced Master of Arts: Hee Preached also abroad in the Villages on the Sabbath

Studious.

Sabbath daies: thus having ſpent five years there in his ſtudies, hee returned home with ample teſtimonies from *Melanchon*, and the Univerſitie: when hee came home, the Paſtors of the Church appointed him to Preach, which hee performed with great approbation, and commendation of all: His Parents rejoicing much at his proficiencie, would needs have him imploie his talent in his own countrie, and at *Stutgard*, *Snepfius* (beeing Superintendent) examined him, and finding his abilities, hee ſaid, *Dominus te mihi obtulit*, the Lord hath offered thee unto mee: beeing but twentie two years old hee was made Deacon at *Tubing*, and three years after hee married a wife, by whom hee had eight ſons, and three daughters: ſhortlie after that accurſed *Interim* coming forth, hee, amongſt other Miniſters that rejected it, was baniſhed from *Tubing*: and beeing out of imploiment hee ſtudied Hebrew; till, *Prince Ulrick* beeing dead, his ſon *Chriſtopher* ſucceeding him, called back the Miniſters, and *Heerbrand* amongſt them, to their former places. Hee alſo made him Paſtor of *Herrenberg*: ſhortly after hee commenſed Doctor in Divinitie, and for four years and an half, hee ſtudied the Fathers. *Anno* 1556 hee was ſent for by *Charles* Marqueſs of *Baden* to reform Religion in his Dominions, where alſo hee preſcribed a form of Ordination of Miniſters: Preſently after, hee was choſen to bee the Divinitie Profeſſor at *Tubing*: and after that, the Paſtor, and Superintendent alſo: *Anno Chriſti* 1562 hee was ſent for by the Duke of *Saxonie* to bee the Profeſſor at *Jenes*, who profered to allow him the ſtipend of a thouſand Florens *per annum*, but hee refuſed it,

Perſecution.

Reformation.

continuing at *Tubing*; where hee had much honor, and reſpect: his wife having lived with him fiftie years, and an half, died; who beeing the ſtaff of his old age, hee was much afflicted with her loſs, and began to grow weaker, and weaker, whereupon hee reſigned his office, and had a ſtipend allowed him by his Prince, and ſo prepared himſelf for death: hee was much troubled with the Gout, which hee bore with much patience, often uſing that ſaying of the Apoſtle: *Godlineſs is profitable to all things, having the promiſe of this life, and that which is to com:* hee fell into a Lethargie, and ſo died *Anno Chriſti* 1600, and of his age 79.

Patience.

The Life of David Chytræus, *who died* Anno Chriſti 1600.

David Chytræus was born in *Ingelfing* in *Swevland* *Anno Chriſti* 1530, of godlie, and religious Parents, who ſeeing his towardlineſs, and ingenuous nature, were careful to educate him both in Religion, and learning; the principles whereof hee drunk in with ſuch celeritie, that his father took much pleaſure in him, and became an earneſt and frequent ſuiter unto God, That his ſon might be fitted for, and imploid in the work of the Miniſterie: and for this end, when hee was ſcarf ſeven years old, hee ſent him to School to *Gemmingen*, and after two years ſtay there, hee removed him to *Tubing*, where hee was educated under excellent Schoolmaſters, and afterwards admitted into that Univerſitie, and whilſt hee was verie young hee commenced Bachelor of

of Art, ſtudied the languages, Arts, and Divinitie under *Snepfius*: In all which hee profited ſo exceedingly that at fifteen years old hee commenced Maſter of Arts, with the general approbation of the Univerſitie: and preſently after having a large allowance from a worthy Knight *Sir Peter Menzingen*, hee travelled to *Wittenberg*, where hee was intertained by *Philip Melanćthon* into his familie; ſo that hee did not onely gain much profit by his publick Lectures, but by private converſ with him alſo: which happineſs hee ſo eſteemed, that all his life after, hee acknowledged, that, next under God, hee was bound to *Philip Melanćthon* for his proficiencie in learning: when hee came firſt to *Melanćthon*, and delivered ſom letters of commendation to him in his behalf, *Melanćthon* finding in them that hee was Maſter of Arts, looking upon him, hee wondred at it, ſaying, Are you a Maſter of Arts: yea, ſaid *Chytræus*, it pleaſed the Univerſitie of *Tubing* to grace mee with that degree; Can you, ſaid *Melanćthon*, underſtand Greek, which hee affirming, hee gave him *Thucydides* to read, and conſtrue a piece of it; which when *Chytræus* had don, *Melanćthon* enquiring his age, and admiring his forwardneſs, ſaid unto him, *Thou doſt worthily deſerv thy Degree, and hereafter thou ſhalt bee as a ſon unto mee:* Whilſt hee was there, hee heard *Luther's* Lectures upon the ten laſt Chapters of *Geneſis*: And as *Plato*, when hee was readie to die praiſed God for three things, firſt that God had made him a man; ſecondly, that hee was born in *Greece*; thirdly, that hee lived in the time of *Socrates*: ſo did *Chytræus* alſo acknowledg it as a ſingular mercie; firſt, that God had made

him a man: secondly, a Christian: thirdly, that hee had his education under those excellent lights of the Church *Luther*, and *Melancthon*: Hee was verie diligent in attending upon *Melancthon*, studied in his studie, heard all his discourses Publick, and private, about matters of the weightiest concernment, followed him when hee walked abroad, and endeavoured wholly to fashion his life by his example: and *Melancthon* looked upon him as his own son, and used to call him *suum Davidem*, his *David*: presently after *Luther's* death, the wars in *Germanie* breaking forth by *Charles* the fifth, the Universitie of *Wittenberg* was dissipated by reason of the same; whereupon *Chytræus* went to *Heidleberg*, where hee studied Hebrew, and then went to *Tubing*, where hee applied himself to the studie of the Mathematicks: but when *Prince Maurice* of *Saxonie* had restored the Universitie, and called back *Melancthon*, hee presently returned to *Wittenberg*; where hee buckled close to his former studies, fearing the like interruption again: and *Anno Christi* 1548 hee began privately to read to young students, by which means having gotten some monie in his purse, hee resolved to travel into *Italie*, and other parts, that so hee might see those famous places, which hee had often read off, and grow into acquaintance with the eminent men of those times: for which end (having gotten him a faithfull companion [*Andrew Martin* of *Rostock*] hee travelled through most parts of *Italie*: and beeing returned to *Wittenberg*, *Melancthon* was requested to send two learned men to *Rostock* for the advancement of that Universitie, whereupon hee commended *John Auri-*

faber,

fabar, and *Chytræus* to them, who accordingly went thither, and began their Lectures to the great satisfaction of the Auditors, and in a short time *Chytræus* grew so famous, that *Christian* King of *Denmark*, and the Senate of *Auspurg* sent for him to com to them, hee was desired also by the Universitie of *Argentine* to succeed *Hedio* lately dead: Also *Frederick* the second, *Prince Elector Palatine*, sent earnestly for him to com to *Heidleberg*, but his *Prince John Albert* would by no means part with him: two years after hee travelled into *Frisland*, *Brabant*, *Flanders*, and other of the Belgick Provinces: upon his return the *Elector Palatine* sent again for him to *Heildeberg*, and the King of *Denmark* profered to double his stipend if hee would com to him: but his answer to themboth was, that his Prince had dealt so friendly with him that hee could by no means leav him. Som years after the Nobilitie of *Magdeburg* sent to request his presence, and assistance in reforming of Religion, and ejecting of Poperie from amongst them; but when hee could not go himself, hee wrote his mind fully to them about the same: About that time hee commensed Doctor in Divinitie at the charges of his Prince: *Anno Christi* 1565 the Senate of *Stralsund* sent for him to bee their Superintendent, and the King of *Sweden* also desired him to com thither, but nothing would prevail to get him from *Rostoch*: The year after his Prince took him with him to the Diet at *Auspurg*, where matters of Religion were to bee debated: at which time Ambassadors came to him again from *Argentine* to request his remove thither, and hee gave them som hope of assenting if his Princes good-

will could bee procured: but hee would by no means part with him, and to expreſs his love, hee profered to enlage his ſtipend, but *Chytræus* refuſed the ſame; Two years after hee was ſent for into *Auſtria* to aſſiſt them in the Reformation which they intended; whither hee went, and gave them ſuch full ſatisfaction that they ſent him back with an ample teſtimonie of his abilities, and integritie: then hee made a journey into *Hungarie*, where hee viſited manie of the chief Cities in that Kingdom: *Anno Chriſti* 1571 his Prince made him the chief viſitor of allthe Churches in his Dominions. Hee aſſiſted alſo in the work of Reformation at *Berline*: the Marqueſs of *Brandenburg* ſent for him alſo to bee the Divinitie Profeſſor at *Franckfurt*, but could not obtein him: Two years after the States of *Stiria* ſent for him to help them in reforming their Churches, whither hee went for half a year, and was exceeding uſefull to them therein: At his return hee was ſent for by the Elector of *Saxonie*, and the Univerſitie of *Wittenberg*, to be a Profeſſor there: but they could not prevail. The year after the Duke of *Brunſwick* beeing to erect an Univerſitie at *Juliers*, ſent to him to aſſiſt in making Laws for the Univerſitie, choiſ of Profeſſors, &c. Which hee diſpatched to his great content: Shortly after alſo hee went to diverſ meetings of Divines in ſeveral places about procuring, and ſetling the peace of the Churches of Chriſt; Whilſt hee was at *Roſtock* hee went over in his Lectures the greateſt part both of the Old, and New Teſtament: and wrote diverſ other learned books alſo: Growing into years hee began to bee diſeaſed, and ſomtimes was confined to his

Contentation.

his bed, yet neither there would hee bee idle, but upon the leaſt intermiſſion of his pain hee went on with his expoſition of the two and thirtith *Pſalm* which hee had begun before: and after that, in commenting upon the Epiſtle to the *Romans*, but his diſeaſ increaſing (whereby hee diſcerned the approaching of his end) hee made a confeſſion of his faith, received the Sacrament of the Lords Supper, and not long after quietly ſlept in the Lord *An. Chri.* 1600, and of his age ſeventie: whilſt hee lay ſick in his bed, if anie preſent had diſcourſed about a controverſal point, raiſing himſelf up, hee would call to them to ſpeak out, for that hee ſhould die with the more comfort if hee could learn anie new thing before his departure.

Induſtrie.

Preparation for death.

The life of Alexander Nowel, *who died* Anº. Chriſti 1601.

ALexander *Nowel* was born in the countie of *Lancaſter Anno Chriſti* 1511, of an ancient, and Worſhipfull familie, and at thirteen years old was ſent to *Oxford*, and admitted a member of Braſennoſe College, where hee ſtudied thirteen years, and grew verie famous both for Religion, and learning: In Queen *Maries* daies, hee, amongſt manie others, left the Kingdom, that hee might enjoie his conſcience; and returning when Queen *Elizabeth*, of bleſſed memorie, came to the Crown, ſhee made him Dean of *Pauls*, where hee was a frequent, and faithfull Preacher: By his writings hee defended the truth againſt ſom Engliſh Popiſh Renegado's: for thirtie years

Flight in perſecution

years together hee Preached the firſt, and laſt Sermons in Lent before the Queen, wherein hee dealt plainly, and faithfully with her: Hee was a great benefactor to Braſennoſe College, where hee had his firſt education: Hee was the enlarger of *Pauls* School, made the threefold Catechiſm which was much uſed long after. Hee was verie charitable to the poor, eſpecially to poor Scholars: A great comforter of afflicted conſciences; hee lived till hee was ninetie years old, and yet neither the eies of his minde, nor bodie, waxed dim; And died peaceably in the Lord *Anno Chriſti* 1601.

Charitie.

The



D. TOSSANVS

The Life of Daniel Tossanus, *who died* Anno Christi 1602.

D*aniel Tossanus* was born at *Moumbelgard* in *Wertemburg Anno Christi* 1541: his Parents carefully brought him up in learning, and at fourteen years old, sent him to the Universitie of *Basil*, and after two years studie there, hee commenced Batchelor of Arts: from thence hee went to *Tubing*, and was there maintained to his studies for two years more by Prince

Christopher, at the end whereof hee commenced Master of Arts, and then was sent for back by his father to *Mountpelier*, where hee Preached for a while, and then went to *Paris* to learn the French Tongue, and proceed in his other studies: *Anno Christi* 1560 hee went thence to *Aurelia*, where hee read Hebrew publickly: there hee was first made Deacon, and two years after, Minister; which place hee undertook there rather then in his own countrie, partly becaus of the great want of Pastors in the French Churches, as also becaus hee agreed with them in his judgment about the manner of Christs presence in the Sacrament: hee also married a wife *Anno Christi* 1565: Whilst hee was there, the Civil wars brake out bet ween the Papists, and Protestants: and Francis Duke of *Guise* besieging the Citie of *Aurelia*, where Mouseur de *Andelot*, brother to the Admiral of *France*, commanded in chief: *Tossan* continued there all the time of the siege, and took extraordinarie pains in instructing, exhorting, and encouraging both Citizens, and Souldiers, and when the Citie was in great danger to bee lost, one *Poltrot*, who had devoted his life for his countries safetie, went out, and slew the Duke of *Guise* under the wall's; whereupon the siege was raised, and the Church there preserved almost miraculously from ruine. *Anno Christi* 1567, there brake out a second Civil war: at which time the Papists in *Aurelia* conspired together to destroie all the Protestants, so that they were everie hour in danger of beeing butchered, when it pleased God to send Mounseur *Novie* with a small partie of Souldiers, who entring into the Citie, and joining with the Protestants,

God's mercie.

Popish malice.

ſtants, drave out ſom of the Papiſts and diſarmed the reſt; but after that famous battel at Saint *Denis*, wherein ſo manie of both ſides were ſlain, and wounded, Peace was again concluded: though the Papiſts quickly brake it, and a great companie of Souldiers entring into *Aurelia*, they began to breath forth threatnings againſt the Church of Chriſt, eſpecially againſt the Miniſters of it; hereupon *Toſſan* was in great danger, inſomuch that when hee went into the Church to Preach, hee knew not whether hee ſhould com out alive: and that which moſt troubled him was, the fear that hee had of his wife, and two ſmall children: beſides hee never went to the congregation but ſom threw ſtones, others ſhot bullets at him: and their rage grew ſo great, that they burned down the barn wherein the Church uſed to meet together: and everie daie hee heard of one, or other of their members that were ſlain, ſo that hee was compelled ſeveral times to change his lodging: yet one daie the Souldiers caught him, and pretended that they would carrie him out of the Citie, but intended to have Murthered him, whereupon his wife, great with childe, ran to the Governor, and with much importunitie prevailed with him that her huſband might ſtay in the Citie: and the third Civil war breaking out, the Popiſh Souldiers in *Aurelia* were ſo enraged, that they burned all the places where the Church uſed to meet, and barbarouſly ſlew above eightie of the faithfull ſervants of Chriſt in them, yet it pleaſed God miraculouſly to preſerve the Miniſters in that great danger: and *Toſſan*, by the help of ſom of the faithfull, was conveied privately away

Parl. cruelties.

away out of the Citie in the night, but whilſt hee ſought to hide himſelf in a wood, hee fell into an ambuſh, and was taken, and carried Priſoner into a Caſtle not far of from *Aurelia:* which ſad newes coming to his wife, ſhee left no means untried for his deliverie: and at laſt, for a great ſum of monie, ſhee procured his releaſ, whereupon hee went to *Argimont:* and his wife, putting her ſelf into the habit of a maid-ſervant, went towards *Argimont* after him, where *Renata*, the daughter of *Lewis* the twelfth of *France*, and Dowager of *Ferrara*, lived in a verie ſtrong Caſtle, and was a great friend to the Proteſtants, entertaining manie that fled to her for ſuccour: but as his wife was going thitherward after him, ſhee was taken by ſom Souldiers, and carried back to the Governour of *Aurelia*: but it pleaſed God to ſtir up his own wife, and daughters to intercede for her, by whoſe importunitie, the Governour ſet her free, and gave her leav to go to *Argimont*, whither it pleaſed God to carrie her in ſafetie through a thouſand dangers, and where ſhee found her husband: and whilſt ſhee was there, ſhee was brought to bed of a daughter, to which the Dutches was Godmother; But the King of *France* hearing that his aunt the Dutches had ſheltred manie of the Proteſtants, ſent to her to turn them all out of her Caſtle, or elſ hee would preſently beſiege it, and ſlay them all: hereupon *Toſſan* with his wife, and three children, went preſently to *Sancerra*, which was the neareſt place of ſafetie: there went alſo a long with him two or three hundred Wagons loaden with children, and in their paſſage their lay manie Troops of the enemies, eſpecially at a river over

over which they were to paſs, purpoſing to deſtroie them: but it pleaſed God to ſtir up ſom Proteſtants thereabouts to horſ, and arm themſelvs, and to profer themſelvs as a guard to theſe Wagons, who fought often with their enemies, and by Gods ſpeciall providence conducted them all in ſafetie to *Sancerra:* There *Toſſan* continued a year, and then, with his wife, and one or two of his children, hee went to *Mombelgart* to viſit his father, and friends, and becauſ (the wars beeing lately ended in *France*) the Church of *Aurelia* could not ſuddenly gather themſelvs together, hee continued, and Preached in his fathers place, who was now grown old, for a year: But ſom Miniſters of *Stutgard* accuſed him for Preaching *Calviniſm*, and *Zwingliniſm*, and would have him revoke, and recant the ſame, or elſ hee muſt Preach no more in publick: hereupon hee wrote an Apologie to the Senate at *Stutgard:* and *Anno Chriſti* 1571 hee was called back to *Aurelia*; yet the times were not ſo peaceable that hee could Preach there, but hee Preached to his people in a Caſtle not far from it, which belonged to *Hierom Groſlotius*, a moſt godly Noble man: there repaired to hear him out of the Citie a verie great multitude of people, whom the Popiſh partie at their return home, received with manie ſcorns, and reproaches, threatning ere long to fire the Caſtle, and all that were in it: yet they continued conſtant, and *Toſſan* living with that Nobleman, performed his office with all diligence, and fidelitie: *Anno Chriſti* 1572 brake forth that abominable maſſacre at *Paris*, wherein King Charles the ninth, falſifying his faith, cauſed the Admiral of *France*, and ſo manie

God's mercie.

Inhumane crueltie.

manie Noble, and Gentlemen, Doctors, Pastors, Advocates, and Professors to bee so inhumanely butchered, that a more horrid villanie was never heard of in the world before it: where amongst others this *Hieronimus Grostotius* was also murthered: which news coming to *Aurelia* the Papists rejoiced, and sung; seeking to murther, and destroie all the Protestants that were in, and about that Citie: *Tossan* at this time was in the Castle with the wife of *Grostotius*, who heard of the Massacre, and the Murther of her husband at *Paris*; and it pleased God so to order it, that a certain Popish Nobleman, as hee was travelling towards *Paris*, was turned into this Castle to enquire after newes, just at the same time when this sad newes was brought thither; but hee, supposing that it was impossible that the Protestants which were so numerous there, could be so easily suppressed, and thinking rather that they stood upon their defence, resolved to return home again, and took with him this Ladie, with *Tossan*, and his wife, and children: thus it pleased God that hee was delivered from certain destruction by the humanitie, and industrie of a Papist: for the verie next Morning the inhabitants of *Aurelia* came to that Castle, brake open the gates, slew som maids that were left to keep it, plundering all, and amongst the rest, *Tossans* goods, and Librarie, raging extreamly that they had missed their prey which they most sought after: This Noblemans houf that carried them with him was near to *Argimont*: but *Tossan* apprehending himself not safe there, hee with his wife, and children removed to an other place where hee was acquainted, and presently

ſently after the Dutches of *Ferrara* ſent for him, and his familie, his wife beeing again great with childe, and hid them in a Turret in her Caſtle, and ſuſtained, and fed them there: and when the rage of the Papiſts was ſomwhat abated, hee, with his wife, and children travelled through manie dangers into *Germanie*, and beeing ſent for by that pious Prince *Frederick* the third, Elector *Palatine*, hee went with his familie to *Heidleberg* where hee found ſo much love, and bountie from the Prince and his Courtiers, and the Academicks, that hee almoſt forgot his former miſeries: but the world beeing unworthie of ſuch a Prince, it pleaſed God to take him awaie *Anno Chriſti* 1576, four years after *Toſſan* came thither: and his ſon *Lodwick* ſucceeding him, *Toſſan* amongſt ſom others, was diſmiſſed: But Prince *Caſimire*, [*Lodwicks* Brother] called him to *Neoſtade*, and placed him over the Churches there: and after *Urſins* death, hee made him Profeſſor in that Univerſitie: hee was alſo over the Church of ſtrangers, and Preached to them in the *French* Tongue, till they had choſen themſelvs a Paſtor: hee was Moderator in a Synod at *Neoſtade*: Shortly after *Lodwick* the Elector *Palatine* dying, *Caſimire* was made Guardian to his ſon, during his minoritie, whereupon hee ſent for *Toſſan* to *Heidleberg* that by his advice, and counſel hee might reform the Churches; but when hee came thither, his adverſaries loured exceedingly upon him, and raiſed manie falſ reports, but hee remembred that of *Seneca*, *vir bonus, quod honeſtè ſe facturum putaverit, faciet, etiam ſi periculoſum ſit: ab honeſto nullâ re deterrebitur: ad turpia, nullâ ſpe invitabitur.* An honeſt man will do that which hee

God's mercie.

hee judges right, though it bee dangerous: hee will bee deterred from that which is honeſt, by no means, hee will bee allured to that which is diſhoneſt, by no means: His adverſaries in their Pulpits daily cried out of ſtrange Hereſies that hee and his partie held: but Prince *Caſimire* firſt ſent for them to argue the caſe before him, and then appointed a Publick diſputation, wherein they could prove none of thoſe things which they charged them with, whereupon the Prince required them to abſtain from ſuch accuſations for the time to com, and to ſtudie peace: but nothing would prevail to allay their ſpleen, till they were removed into other countries: The care of chooſing Paſtors to the Churches, Tutors to the young Prince, Schoolmaſters, and Profeſſors to the Univerſitie, was divolved upon *Toſſan*; all which hee diſcharged with much fidelitie: There alſo hee commenced Doctor in Divinitie; But as his cares, and pains increaſed, ſo his ſorrow alſo, partly by reaſon of an unhappie quarrel that fell out between the Students, and Citizens of *Heidleberg*, partly by the death of his dear wife with whom hee had lived twentie two years in wedlock. *Anno Chriſti* 1588 hee married again, and diſpoſed of his daughters alſo in marriage to godly, and learned men: Not long after Prince *Caſimire* died, which much renued his grief: but *Frederick* the fourth, beeing now com to his age, was admitted into the number of the Electors, and was verie carefull of the good, both of the Church, and Univerſitie. *Anno Chriſti* 1594 *Toſſan* was choſen Rector of the Univerſitie of *Heidleberg*, and the year after there brake out a grievous Peſtilence in that Citie,

Malice.

Manifold afflictions.

tie, which drove awaie the ſtudents: but *Toſſan* remained Preaching comfortably to his people, and expounding the Penitentiall Pſalms to thoſe few ſtudents that yet remained: *Anno Chriſti* 1601 hee beeing grown verie old, and infirm, laid down his Profeſſors place, though the Univerſitie much oppoſed it, and earneſtly ſollicited him to retain it ſtill, but God purpoſed to give him a better reſt after all his labors, and ſorrows: for having in his Lectures expounded the book of *Job* to the end of the thirtie one Chapter, hee concluded with thoſe words: *The words of Job are ended*; Preſently after falling ſick, hee comforted himſelf with theſe texts of Scripture, *I have fought the good fight of Faith* &c. *Bee thou faithfull unto the death, and I will give thee the crown of life: Wee have a Citie not made with hands, eternal in the heavens*, and manie other ſuch like; hee alſo made his will, and ſet down therein a good confeſſion of his Faith, and ſo departed quietly in the Lord *Anno Chriſti* 1602, & of his age ſixtie one. Hee was a verie holie man, exemplarie in his life: had an excellent wit; ſtrong memorie: eloquent in ſpeech, was verie charitable, and chearfull in his converſation, and kept correſpondence with all the choiſeſt Divines in thoſe times.

Conſtancie

Faith.



W. PERKINS

The Life of William Perkins, *who died* Anno Christi 1602.

William Perkins, born at *Marſton* in *Warwickſhire*, Anno 1558, and brought up at School, from which hee went to *Chriſt's* College in *Cambridg*, where hee profited ſo much in his Studies, that having got the grounds of all the liberal Arts, hee was choſen Fellow in the 24th year of Queen *Eliſabeth*; hee was very wilde in his youth, but the Lord in mercie

cie was pleaſed to reclaim him, that hee might bee an eminent inſtrument of good in his Church. When hee firſt entred into the Miniſterie, beeing moved with pittie towards their ſouls, hee prevailed with the jaylor to bring the Priſoners (fettered as they were) to the Shierhouſ hard by the Priſon, where hee Preached everie Lord's daie to them, and it pleaſed God ſo to proſper & ſucceed his labors amongſt them that hee was the inſtrument of converting manie of them unto God: freeing the Priſoners thereby from the captivitie of ſin, which was their worſt bondage: this beeing once known, manie reſorted thither out of the neighbor-Pariſhes to hear him: from thence hee was choſen to *Saint Andrews* Pariſh in *Cambridg*, where hee Preached all his life after: His Sermons were not ſo plain, but the piouſly learned did admire them; nor ſo learned, but the plain did underſtand them: Hee brought the Schools into the Pulpit, and unſhelling their controverſies out of their hard School-tearms, made thereof plain and wholſom meat for his people: Hee was an excellent Chirurgion at the jointing of a broken ſoul, and at ſtating of a doubtfull conſcience, ſo that the afflicted in ſpirit came far and near to him, and received much ſatisfaction, and comfort by him: In his Sermons hee uſed to pronounce the word *Damn* with ſuch an Emphaſis, as left a dolefull Echo in his auditors ears a good while after: and when hee was Catechiſt in Chriſt's College, in expounding the Commandements, hee applied them ſo home to the conſcience as was able to make his hearers hearts fall down, and their hairs almoſt to ſtand upright: But

Spirituall Charitie.

Converſion

Preachers pattern.

Note.

in old age hee was more milde, often profeſſing that to Preach mercie was the proper office of the Miniſters of the Goſpel: In his life hee was ſo pious, and ſpotleſs, that Malice was afraid to bite at his credit, into which ſhee knew that her teeth could not enter:

Reading. Hee had a rare felicitie in reading of books, and as it were but turning them over would give an exact account of all that was conſiderable therein: hee peruſed books ſo ſpeedily that one would think hee read nothing, and yet ſo acurately that one would think hee read all: Hee was of a cheerfull nature, and pleaſant diſpoſition: Somwhat reſerved to ſtrangers, but when once acquainted, verie familiar: Beſides his frequent Preaching, hee wrote manie excellent books, both Treatiſes, and Commentaries, which for their worth were manie of them Tranſlated into Latine, and ſent beyond Sea, where to this daie they are highly prized, and much ſet by, yea ſom of them are tranſlated into *French*, *High-Dutch*, and *Low-Dutch*: and his reformed Catholick was tranſlated into *Spaniſh* alſo; yet no Spaniard ever ſince durſt take up the Gantlet of Defiance caſt down by this Champion: Hee died in the fourtie fourth year of his age of a violent fit of the Stone *Anno* 1602 beeing born the firſt, & dying the laſt year of Queen *Eliſabeth*: Hee was of a ruddie complexion, fat, and corpulent: Lame of his right hand, yet this *Ehud* with a left-handed pen did ſtab the Romiſh cauſ: as one ſaith

Dextera quantumvis fuerat tibi manca, docendi
Pollebas mirâ dexteritate tamen:

Though nature thee of thy right hand bereft (left.
Right-well thou writeſt with thy hand thats

Hee

Hee was buried with great ſolemnitie at the ſole charges of Chriſts College, the Univerſitie, and Town ſtriving which ſhould expreſs more ſorrow thereat: Doctor *Montague* Preached his Funeral Sermon upon that Text; *Moſes my ſervant is dead.*

Maſter *Perkins*, his manner was to go with the Priſoners to the place of execution when they were condemned, and what ſucceſs his labors were crowned with, may appear by this example. A young luſtie fellow going up the ladder diſcovered an extraordinarie lumpiſhneſs, and dejection of ſpirit, and when hee turned himſelf at the upper round to ſpeak to the people, hee looked with a ruefull, and heavie countenance, as if hee had been half dead alreadie, whereupon Maſter *Perkins* labored to chear up his ſpirits, and finding him ſtill in an agonie, and diſtreſs of minde, hee ſaid unto him: What man? what is the matter with thee, 'art thou afraid of death? Ah no (ſaid the Priſoner ſhaking his head) but of a worſer thing: Saiſt thou ſo, ſaid Maſter *Perkins*; com down again man, and thou ſhalt ſee what God's grace will do to ſtrengthen thee: whereupon the Priſoner coming down, Maſter *Perkins* took him by the hand, and made him kneel down with himſelf at the ladder foot hand in hand, when that bleſſed man of God made ſuch an effectuall praier in confeſſion of ſins, and aggravating thereof in all circumſtances, with the horrible, and eternal puniſhment due to the ſame by Gods juſtice, as made the poor priſoner burſt out into abundance of tears: and Maſter *Perkins* finding that hee had brought him low enough, even to hell gates, hee proceeded to the ſecond part of his Praier, and

Converſion at death

therein to ſhew him the Lords Jeſus (the Saviour of all penitent, and believing ſinners) ſtretching forth his bleſſed hand of mercie, and power to ſave him in that diſtreſſed eſtate, and to deliver him from all the powers of darkneſs: which hee did ſo ſweetly preſs with ſuch heavenly art, and powerfull words of grace upon the ſoul of the poor Priſoner, as cheered him up again to look beyond death, with the eies of faith, to ſee how the black lines of all his ſins were croſſed, and cancelled with the red lines of his crucified Saviours pretious bloud: ſo graciouſly applying it to his wounded conſcience, as made him break out into new ſhowres of tears for joie of the inward conſolation which hee found, and gave ſuch expreſſion of it to the beholders as made them lift up their hands, and praiſ God to ſee ſuch a bleſſed change in him; who (the praier beeing ended) roſe from his knees cheerfully, and went up the Ladder again ſo comforted, and took his death with ſuch patience, and alacritie, as if hee actually ſaw himſelf delivered from the hell which hee feared before, and heaven opened for the receiving of his ſoul, to the great rejoicing of the beholders, *Mount Tabor*.

The



F. JVNIVS

The life of Francis Junius, *who died* Anno. Christi 1602.

Francis Junius was born in *France* of a Noble familie *Anno Christi* 1545 : hee was verie sicklie in his childhood, therefore tenderly brought up by his father, afterwards put forth to School, where hee met with harsh, and severe Masters which used to beat him in a most cruel, and barbarous manner, yet his love to learning made him conceal it from his friends:

friends: hee first studied Law, and was sent to *Lions* to have gon with the French Ambassador to *Constantinople*, but coming too late, hee staid, and studied their, turning over manie books whereof in that place were great plentie: But there hee met with great temptations to evil: a woman, and a young maid laboring upon everie oportunitie to draw him to leudnes: this much troubled him, having been brought up otherwise by his parents, whereupon hee thought of returning home, but his fathers autoritie (who commanded his staie there) altered those thoughts, and so through Gods assistance, hee resisted the temptation! But fell into another; for reading over *Tullie de Legibus*, there came a certain man to him, using the words of the Epicure, *nihil curare Deum, nec sui, nec alieni:* that God cares for nothing: hee so pressed it, with such subtile arguments, that hee prevailed with him to suck in that damnable principle, and so hee gave up himself to vile pleasures for a year, and somwhat more: but the Lord suffered him not to continue longer therein; For first in a tumult in *Lions* the Lord wonderfully delivered him from imminent death, so that hee was compelled to acknowledg a divine providence therein: and his Father also hearing the dangerous waies that his son was misled into, sent for him home, where hee carefully, and holilie instructed him, and caused him to read over the New Testament, of which himself writes thus, *novum Testamentum aperio, exhibet se mihi adspectu primo augustissimum illud caput. In principio erat verbum* &c. When I opened the New Testament, I first light upon Johns first Chapter: *In the beginning was the word* &c.

Tentations resisted.

God's mercie.

Atheism.

God's mercie.

I read part of the Chapter, and was ſuddenly convinced that the divinitie of the Argument, and the Majeſtie, and Autoritie of the writing, did exceedingly excel all the eloquence of humane writings: my bodie trembled, my minde was aſtoniſhed, and I was ſo affected all that daie, that I knew not where, and what I was: *Thou waſt mindfull of mee O my God: according to the multitude of thy mercies and calledſt home thy loſt ſheep into the fold:* and from that daie forward hee ferventlie bent himſelf to the ſtudie and practice of pietie, to the great joie, and comfort of his father: who ſent him to *Geneva*, but onely with ſo much monie as would bear his charges, intending to ſend more after him: but the Civil wars preſently beginning in *France*, hee was hindred of his purpoſe: ſo that *Junius* when hee came to *Geneva* had onely money enough to buy him four books, a Bible, *Calvins* Inſtitutions: *Beza's* confeſſions, and an Hebrew Grammar, which for a year together hee ſtudied with much diligence: and beeing ſollicited by ſom of his chamberfellows to travel with them into *Helvetia*, hee went with them, having but little monie remaining: in which jorney hee ſpent three weeks, and at *Bern* ſaluted *Muſculus*, and *Hallerus:* at *Tigure*, *Martyr*, *Bullinger*, and *Gualter:* and at *Neocom*, *Farrel*, and ſo returned to *Geneva* again: but not long after hee began to bee pinched with want, and thereupon reſolved each other daie to dig in the Town-ditch to ſupplie his wants withall: But it ſo fell out by Gods providence, that a young man, a Tailor, whoſe Mother had formerlie lived over againſt *Junius* his Mothers houſ, and had often been relieved by her, profered him both

Converſion

Povertie.

both money, and lodging in his houſ : with him therefore hee lived almoſt ſeven moneths (yet with much inconvenience to his ſtudies) till a peace beeing made in *France*, his Father ſent monie to him : whilſt hee lived with this hoſt, to prevent his beeing burthenſom to him, for four moneths hee faſted from his dinners, ſpending that time in walking, meditation, and praier : and at ſupper hee never eat but two eggs : but by this abſtinence, hee ſo weakened, and dried up his bodie, that his ſtrength was much decaied, till by the advice of his friends, changing his cuſtom, and mending his Commons, hee by degrees recovered it again ; His father not willing that hee ſhould ſtudie Divinitie, ſent for him home, but hee wrote to him deſiring that in regard of his ſtudies hee might bee allowed a longer ſtaie : but before his letter came, his Father was cruellie Murthered : which ſad news coming to him, hee wrote to his Mother not to bee ſollicitous for him, for that hee would maintain himſelf by his own labors : and thereupon hee taught Latine, Greek, and Hebrew to ſom youths, and ſo followed his ſtudies beſides, that hee brought his bodie into a dangerous diſtemper : It fell out alſo that about that time the Head-Schoolmaſter of *Geneva* dying, the Miniſter of *Noſocom* was ſent for to ſupplie his room, & *Junius* was profered to Preach in his place, which hee refuſed, excuſing himſelf for that as yet hee had not ſo fitted himſelf by his ſtudies as hee deſired : yet ſhortly after there came a Meſſenger from *Antwerp* deſiring that a Miniſter might bee ſent to the *French* Church that was gathered there, and *Junius* beeing judged fit for that ſervice, hee

Induſtrie.

hee went thither, juſt at that time when the navie went from thence to fetch a Bride for *Alexander* Prince of *Parma*, by which means there was great exſpectation of good both in *Flanders*, and *Brabant*, but it proved far otherwiſe, for the Navie ſhortly after returning, brought the *Spaniſh* inquiſition along with it: for the preventing of which yoke, firſt ſom of the Nobilitie met together at *Bruxels*, ſending for *Junius*, who coming, found but about twentie men to whom hee Preached, and praied that they might bee delivered from that cruel yoke, and they after entred into conſultation how they might bee freed from it *Anno Chriſti* 1565: this was don in the houſ of two Noblemen (brothers) for which two years after they loſt their heads, and their houſ was pulled down to the ground: *Junius* was afterwards ſought for at his lodging, but it pleaſed God that juſt at that time hee was gon to *Breda* to viſit the Church there, whereby God delivered him from that danger: Yet the enemies laid another ſnare for him, pretending a diſputation at a certain Citie in *Flanders*, at which *Junius* was requeſted to bee preſent; but hee was no ſooner com thither, and gon into his Inn, but a Townſman came runing to him to tell him, that the Officers were coming to ſeiz upon him: whereupon hee was conducted out at a back-door, and led from one place to another, whereby hee eſcaped the unjuſt violence of his adverſaries: afterwards at *Gaunt* hee was in the like danger, yet the Lord wonderfully delivered him, ſo that hee got to *Antwerp* in ſafetie: when hee came thither hee was not ſuffered to continue in his Paſtoral office: whereupon by the advice

Popiſh malice.

Miracles of mercie.

of the Brethren, hee went to *Limberg*, leaving his Clothes, and Librarie behinde him, all which hee there loſt: yet neither was hee there in ſafetie, but ſo manie ſnares were laid for him, that hee eſcaped death verie narrowly ſeveral times, for the Almightie Lord ſtill protected him: There was near unto that place an old woman, having manie children, that for thirteen years together had conflicted with grievous deſpair, crying out that ſhee, and all her children were damned, the Prieſts had often by their exorciſms ſought her cure: the neighbours had bound her in chains, and beaten her, yet all in vain: for ſhee brake the chains, and run into the Woods hiding her ſelf from the ſocietie of all, inſomuch that ſhee was thought to bee poſſeſſed with the Devil: Shee beeing brought to *Junius*, hee examined her in private of the cauſ of her diſtemper: ſhee told him that everie one ſaid that ſhee was damned, becauſ ſhee had com ſo ſeldom to Maſs, when as ſhee was hindred from it by the care of her manie ſmal children; *Junius* informed her out of Gods word that ſhee had not ſinned at all therein, for it was according to Gods will, that ſhee ſhould take care of her children, who prefer's mercie before ſacrifice: and alſo that the Maſs was not the ſervice of God: By which means ſhee was quieted in her conſcience, and went away ſatisfied to the great aſtoniſhment of all her neighbors: The peace of the Church at *Limberg* was much diſturbed by the Anabaptiſts, and Papiſts: *Junius* went often to the Anabaptiſts and reaſoned with them peaceably, and calmlie, whereupon they quickly decreaſed, both in their number, and credit: The Papiſts caſt aſſperſions

Strange tentations.

God's mercie.

Anabaptiſts

assperſions upon him, and amongſt the reſt, that hee had cloven feet, they came alſo to Church to diſturb him in his Sermons, but notwithſtanding all their endeavors his auditorie ſtill increaſed: and when they had challenged him to Diſputations, they alwaies pretended one excuſe, or other to evade the ſame: But from ſecret plots, they brake out into open violence; the Magiſtrates perſwaded him to retire himſelf from the danger, and in a dark rainie night they conveied him out of the Citie, and ſo hee went to *Heidleberg*, where hee was courteouſly entertained by Prince *Frederick* the third, and afterward choſen Paſtor of the Church of *Schænavia* which was near unto the Citie: But the year after, the Peſtilence greatly afflicting that Church, hee was ſent (though againſt his will) to the Campe of the Prince of *Aurange* who was going into the Low-Countries, and when (meeting with manie inconveniences there) hee would have returned into *Germanie*, the Prince of *Aurang* detained him to Preach to him; yet at laſt hee returned to *Heidleberg*, and endeavored to compoſe ſom differences that were ſprung up in the Church of *Schænavia*: The Prince Palatine often perſwaded him to go back to the Prince of *Aurang*, and hee as often excuſed it: but at laſt hee commanded him peremptorily to go, but it ſo fell out that as hee was going over the bridg of *Heidleberg*, hee was grievouſly bitten in his right legg by a dogg, and ſo hee obteined leave to ſtaie: Hee continued there to *Anno Chriſti* 1592, and aſſiſted *Tremelius* in Tranſlating of the Bible out of Hebrew: the Elector beeing dead, hee was ſent for by Prince *Caſimire* to *Newſtade*: and afterwards

Popiſh malice.

Flight in perſecution

Bible tranſlated.

terwards was sent for by the same *Casimire* (beeing Guardian to the young Prince) to *Heidleberg* again: Not long after with the consent of the Prince, hee left *Heidleberg* to go into his own countrie: and when with his familie hee came to *Leiden*, hee was much importuned both by the Magistrates, and the Universitie to staie there, and though hee would fain have excused it, yet at last they prevailed, and made him the Professor of Divinitie in that Universitie, which place hee discharged with much diligence, and commendation for ten years space; at the end of which, a great Plague spreading all over *Holland*, hee fell sick of it, and quietly resigned up his spirit unto God *Anno Christi* 1602, and of his age fiftie seven: when *Gomarus*, his Collegue, came to visit him in his sickness, and had spoken comfortably to him, hee told him that hee quieted himself in God, who would do for him that which was most for his glorie, and his own good *&c.*

The Life of Lucas Trelcatius, *who died* Anno Christi 1602.

Luke Trelcatius was born at *Erinum Anno Christi* 1542, and brought up by his Aunt who was Abbess of a Nunnerie: his first education was in the School at *Dowaie*, where (beeing of an acute wit) hee profited exceedingly in the knowledg of the humane arts: from thence hee went to *Paris*, and whil'st hee studied there, hee fell into acquaintance with *John Mercer*, the Hebrew Professor, and *Peter Ramus*, and beeing exceedingly affected with the love of the reformed

formed Religion, hee forſook his Aunt, and was maintained by the bountie of ſom Merchants of *Flanders*. From thence hee went to *Aurelia*, and from thence to *Sancerra* in the twentie eighth year of his age: and beeing driven from thence by the tempeſt of Civil wars, hee came into *England*, and at *London* hee taught a School, by which hee maintained himſelf eight years: Then was hee called by ſom Merchants into *Flanders* to bee their Paſtor; but enjoying little peace there, hee went to *Bruxels*, where hee continued in the exerciſe of his Miniſterie ſix years, and then meeting with oppoſition, hee went to *Antwerp*, and that Citie beeing preſently after beſieged, hee was forced to ſtaie there eight moneths: after which, beeing ſent for to diverſ places, at length hee was, by the conſent of his brethren in the Miniſterie, fixt at *Leiden*, where hee was made Paſtor of the *French* Church, which place hee ſupplied faithfully, for the ſpace of ſeventeen years. Hee had ſcarce been there two years, when for his excellent parts, and Learning, hee was choſen Divinitie-Profeſſor in that Univerſitie alſo: and at laſt having acquired much honor in both his offices, he died of the Plague *Anno Chriſti* 1602: and of his age 60.

Converſion

The



I. WHITGIFT

The Life of John Whitgift., *who died* Anno Christi 1603.

John Whitgift came of the ancient familie of the *Whitgifts* of *Whitgift* in *Yorkshire*, his Father was a Marchant of great *Grimsby* in *Lincolnshire*; hee was born *Anno Christi* 1530: his Uncle *Robert Whitgift* was Abbat of the Monasterie of *Wellow* in the Countie of *Lincoln*, who would often tell him when hee was a boy, that neither hee, nor his Religion could stand

ſtand long, for that hee had often ſearched the Scriptures, but could never finde there that his Religion was of Divine inſtitution, and therefore, according to Chriſts ſpeech, *everie plant which his heavenly father had not planted muſt bee rooted up:* which alſo came to paſs ſhortly after, when King *Henrie* the eighth demoliſhed the Abbeis. By this Uncle hee was trained up in Learning in his childhood, and finding him of a prompt, and acute wit, hee ſent him to *London* to *Saint Anthonies* School in *Bennet Fink* pariſh, and when hee had made a good progreſs in Learning there, hee went to *Cambridg*, and ſtudied a while in *Queens* College: but not liking that houſ, hee removed to *Pembrok-Hall*, where *Nicolas Ridley* was the Maſter, and Maſter *Bradford* was his Tutor: who informing Doctor *Ridley* of the ingenuitie, diligence, and pietie of this young *Whitgift*, hee procured for him a Scholarſhip: and *Anno Chriſti* 1555, hee was choſen fellow of *Peter-Houſ*, where Doctor *Andrew Pearn* was Maſter, who favored him exceedingly, and ſheltered him from danger all Queen *Maries* daies: hee took all his degrees, of Batchelor of Arts, Maſter of Arts, Batchelor of Divinitie, and Doctor of Divinitie with great approbation: when hee commenced Doctor hee diſputed upon this queſtion, *Papa eſt ille Antichriſtus:* the Pope is that Antichriſt: Hee was alſo a famous Preacher, and when Doctor *Hutton* was preferred to the Archbiſhoprick of *York*, hee was choſen Maſter of *Pembrok-Hall* in his room, and Doctor *Cox* Biſhop of *Elie* made him his Chaplain: Afterwards hee was choſen the Margaret-Profeſſor, which place hee diſcharged with ſuch high com-

mendations, that not long after hee was made the Queens Profeſſor: and Preaching before Queen *Eliſabeth*, ſhee liked him ſo well that ſhee made him her Chaplain, and Maſter of *Trinitie*-College *An. Chriſti* 1567: there hee remained for ten years with the good approbation of all: the Queen alſo made him Dean of *Lincoln*: Hee had manie Noblemen which were his pupils, and bred up alſo manie learned men which afterwards proved famous lights in the Church: *Anno Chriſti* 1577 the Queen made him Biſhop of *Worceſter*, and after the death of *Grindall Anno Chriſti* 1583, ſhee removed him to the Archbiſhoprick of *Canterburie*: ſhee had alwaies a verie high eſteem of him, and uſed him ſo familiarlie that ſhee called him her *black husband*: hee was preſent with, and a great comfort to her at her death: when King *James* came to the Crown, hee alſo much reverenced Archbiſhop *Whitgift*: but hee had laid the death of Queen *Eliſabeth* ſo deeply to heart, that within ſom few moneths hee fell ſick, which when King *James* heard of, hee went to him, and labored to chear him up, but within a few daies after hee quietly departed in the Lord, *Anno Chriſti* 1603, and of his age ſeventie three: having been Archbiſhop about twentie years: Hee did manie, and great works of Charitie whereſoever hee lived *viz.* at *Lincoln*, *Worceſter*, *Wales*, *Kent*, and *Surrey*. One act of Juſtice done by him is ſcarſ to bee parallel'd: There was one Maſter *Hugh Clark* a Godly, learned, and laborious Miniſter of Jeſus Chriſt preſented by a worthy Gentleman to the Vicaridg of *Woolſton* in *Warwickſhire*, who having Preached to the people, and beeing choſen by them

This Maſter *Clark* was my father from whom I have oft heard this relation.

to

to bee their Paſtor, hee went to Doctor *Overton*, then Biſhop of *Lichfield*, and *Coventrie* for his Inſtitution: But the Biſhop having deſigned that living for one of his Chaplains, hee endeavored to perſwade Maſter *Clark* to deſert the proſecution of it, promiſing him other preferment when it ſhould fall, but Maſter *Clark* having ſo fair, and direct a call to the place, would by no means aſſent thereto, whereupon the Biſhop imploied his Chaplains by a ſtrickt examination to ſee if they could except againſt him, and when that prevailed not, hee framed excuſes to defer the Inſtituting of him, that by that means the living might fall into the Lapſ: but after ſeveral jorneies, Maſter *Clark* told the Biſhop that if hee delaied anie longer, hee would bring his *Quare impedit* againſt him: the Biſhop at laſt granted him Inſtitution, but withall appointed ſom to attend his Sermons and Praiers to ſee if they could catch anie advantage againſt him, and upon ſlender pretenſes ſeveral times Suſpended him: About that time the perſecution growing hot againſt the Non-conforming Miniſters, Maſter *Clark* in his Praier, requeſted of God to forgive the Queen her ſins, though in modeſt expreſſions, yet the Biſhop beeing informed of it, and ſuppoſing that hee had now gotten that advantage which hee had long looked for, accuſed Maſter *Clark* of Treaſon, and cauſed him to bee committed to the common Jail at *Warwick*, where hee laie (bail beeing refuſed) till the Aſſizes, and then the Biſhop cauſed him to bee arraigned, and had exaſperated the Judg all that hee could againſt him: but it pleaſed God to ſtir up ſom worthy Juſtices of the Coun-

tie to take his part, ſo that upon triall, hee was acquitted: and beeing releaſed, Maſter *Clark* went up to *London*, and complained to Archbiſhop *Whitgift* of all this wrong which hee had received from Biſhop *Overton*, whereupon the Archbiſhop ſent for the Biſhop up, and upon a fair, and equal hearing of the buſineſs betwixt them, hee enjoined the Biſhop to go down, and in Maſter *Clarks* Church upon a Sabbath day before all the Congregation to acknowledg the wrong which hee had don him, and to ask him forgiveneſs for the ſame, which the Biſhop accordingly did perform, and ever after was upon all occaſions Maſter *Clarks* great friend ſo long as hee lived: Maſter *Clark* continued Paſtor of that place above fourtie years, and having a Chappel in the Pariſh, and not ſufficient means to maintain an aſſiſtant, the greateſt part of that time, hee Preached four times a daie, and performed all other miniſteriall duties, riding alſo Summer, and Winter four times a daie between the two Churches, which ſtood almoſt two miles aſunder: Beſides everie Holidaie in the year hee expounded a Chapter in each of the Churches, at leaſt once, but uſually twice a daie; God much bleſſing his labors in that Pariſh as manie yet living can teſtifie: Hee was a man (like *Apollo's*) mightie in the Scriptures, and ſo well ſtudied in the bodie of Divinitie, that hee Preached upon ſeveral Texts in each of the Churches, ſo that manie godlie perſons went from one Church to the other, and ſtill heard new Sermons: After all his labors hee was at laſt worn out with them (though hee had a verie ſtrong bodie, and excellent lungs) and died *Anno* 1634, and of his age 71,

The



T. BEZA

The life of Theodore Beza, *who died* Anno. Christi 1605.

THeodore *Beza* was born at *Vesilia An.Christi* 1519: as soon as hee was weaned, hee was sent for by his Uncle to *Paris*, who was a Counsellor in the Parliament there, and by him carefully educated, and at five years old, hee placed him with *Volmarus* a famous Schoolmaster, with whom hee lived seven years, and in that time learned Latine, Greek, and all

all the Liberal Arts; yea, and the Law too: but that which was the principal, hee instructed him in the true Religion. Afterwards hee went to *Aurelia* to studie the Civil Law, but disliking their barbarous language, hee left those, and betook himself to more Polite Studies: hee also affected Poetrie very much, and made all his Poëms before hee was twentie years old: and imitating *Catullus*, and *Ovid* therein, hee writ more wantonly then afterwards he approved of; and endevored to have suppressed his Poëms, but the Papists hating him for his Religion, often printed them, seeking thereby his disgrace all that possibly they could. *Anno Christi* 1539 hee went to *Paris*, where hee was entertain'd by his friends with much love and respect: and having an Abbat to his Uncle, hee design'd him for his Successor, the profits of which place were worth above 5000 Crouns *per Annum*, besides two Benefices belonging to the same of good value: there, abounding with monie, credit, and friends, hee began to bee drawn aside to idleness, and pastimes: but those seeds of pietie that were sown in him in his childhood, began to appear afresh, so that discerning his danger, and the Snares of Satan, hee made a vow to renounce the errors of Poperie: and privately married a wife, and yet the world heaping more honors and profits upon him by the death of his elder brother, and the Abbat his Uncle giving him all his goods, hee was long in resolving what to do, and slower in performing his Vow then hee should have been: But whil'st hee thus delaied, the Lord struck him with a sore disease that hee almost despaired of life, and it

Popish malice.

Tentation.

Conversion

God's mercie.

con.

continuing long upon him, hee was at laſt humbled by it, and abhorred himſelf for his delaies, and with manie tears begged pardon of God for the ſame, ſaying, *Lord bring my ſoul out of Priſon that I may praiſ thy name:* and the Lord heard, and reſtored him; and as ſoon as ever hee had recovered his health, hee took his wife, and leaving friends, honors, riches, and countrie, hee went to *Geneva An. Chriſti* 1548; and not knowing what courſ to betake himſelf to for his mainteinance, God's Providence ſo ordered it, that hee was ſent for to *Luſanna* to bee the Greek Profeſſor in that Univerſitie, where hee found manie excellent men, *Viret* the Paſtor, *Ribbit* the Divinitie Profeſſor, *Merlin* the Hebrew Profeſſor, &c. by all whom, hee was kindely entertained, and dearly beloved: and alwaies when hee had leiſure, hee went to *Geneva* to converſ with *Calvin*, by whom hee was much quickned to improve his parts for the Churches good: and whereas manie godlie men and women flocked out of *France* to *Luſanna*, *Beza*, beſides his Greek Lectures, expounded to them the Epiſtle to the *Romans*; and afterwards the two Epiſtles of *Peter:* about that time the Plague waxing hot in *Luſanna*, *Beza* fell ſick of it, but Chriſt (who intended him as an inſtrument of his glorie in his Churche's good) reſtored him to health again: ſhortly after hee wrote a book *de Hæreticis à Magiſtratu puniendis*, occaſioned by the aſſperſions raiſed by *Lælius Socinus* againſt *Calvin*, and the Magiſtrates of *Geneva* for burning of *Servetus* for his Hereſie, and blaſphemie. *An. Chriſti* 1557 when the Sorboniſts in *Paris* had raiſed that perſecution againſt the Church of Chriſt, where

Tentation overcom.

God's providence.

God's goodneſs.

Perſecution.

wherein four hundred of them being met together in the night to hear the word, and receiv the Lord's Supper, ſeven of them were afterwards burn't in the fire, and the reſt caſt into chains, and priſons: the beſt means thought on to procure their releaſ was, by obteining the Proteſtant *German* Princes to becom interceſſors for them to *Henrie* the 2d of *France:* and thereupon *Beza* with ſom others, was ſent to thoſe *German* Princes to engage them herein, which alſo hee obteined from them, though it proved to little purpoſe, in regard of the implacable malice of the French Courtiers againſt the ſervants of Chriſt. In that journie he grew acquainted with *Melanćthon*, and they took much delight in the ſocietie each of other. Having ſpent ten years at *Luſanna*, hee went from thence to *Geneva Anno Chriſti* 1559, and lived with *Calvin*, and not long after was choſen Paſtor there, in the place of *Claudius Pontanus* lately deceaſed: hee was alſo choſen the firſt Rector of the School at *Geneva*. After the death of *Francis* King of *France*, whom *Charls* the 9th ſucceeded. There was by the mutual conſent of the Queen Mother, the King of *Navar*, the Prince of *Conde*, and other of the Peers, a Conference appointed between the Papiſts and Proteſtants for the compoſing of the differences in Religion, and for the preſerving of the peace of the Kingdom; unto which *Beza* amongſt manie other famous Divines was invited, and by their mutual conſent when they met there, hee was choſen the Prolocutor. Hee was courteouſly entertained by the Queen-Mother and the reſt. But after diverſ daies conference, and diſputation, it was by the power, and policie

Popiſh malice.

Friendſhip.

Conference

policie of the Popiſh partie broken off without anie good iſſue: and when the other Divines had leav to return home, the Queen-mother injoined *Beza* to ſtaie ſtill, though hee was earneſtly ſent for, and much deſired by his people, and friends at *Geneva*: whilſt hee continued there, hee preached often; and in *Januarie* following there was an Edict procured, that the Proteſtants might freely meet together about the Service of God in the Suburbs: This provoked the *Guiſian* faction by all means to ſeek the hinderance of it; but the firſt thing they attempted, was to draw the K. of *Navar* to their partie: which *Beza* ſuſpecting, and finding him wavering, he ſought by all means to confirm, and keep him in the true Religion, to whom the King anſwered, *Quod Pelago ſe non ità commiſſurus eſſet quin, quando liberet, pedem referre poſsit*, That hee would not lance ſo far into the Sea, but that when hee pleaſed, hee might return ſafe to the ſhore again

Carnal policie.

Another Diſputation was appointed by the Queen Mother about Images, the reſult of which was, that the Popiſh Doctors condemned the making of the Images of the Trinitie, or of the Father, or holie Ghoſt; and agreed that all Images ſhould bee removed out of the Churches but that of the Croſs; & that no Images ſhould be worſhipped. But preſently after the Civil War began to break forth, which was occaſioned by this means: Wheras manie proteſtants were met together at *Vaſsiac* to hear the Word preached, ſom of the *Guiſian* partie ſet upon them, ſlew 45 of them, and wounded manie more: Hereof *Beza* made complaint, but without anie redreſs;

whereupon both parties betake themſelvs to Arms, and the prince of *Conde* by his importunitie prevailed with *Beza* to ſtaie with him in thoſe dangerous times. *Beza*'s earneſt longings to bee with his people diſſwaded him: but the earneſt deſires of ſo godlie a prince prevailed, ſo that hee ſtaied with him all thoſe firſt Civil Wars: and *Aurelia* was the chiefeſt place of the Proteſtant's refuge: and for the better regulating of Eccleſiaſtical Diſcipline in thoſe troubleſom times, a Synod was called in that Citie, at which *Beza* was preſent: ſhortly after the peſtilence waxing hot in the Citie (whereof *Badius* one of the paſtors died, that had alwaies been moſt dear to *Beza*) yet hee intermitted not his publick preaching, nor private viſiting of the ſick. A few moneths after fell out that memorable Battel in *Druiden fields* where *Beza* was preſent, and by his praiers and exhortations did much encourage the ſouldiers, yet they loſt the daie, and the prince of *Conde* was taken priſoner, whom *Beza* by his letters much comforted, and exhorted the reſt not to give waie to deſpondencie, but to perſevere in the defence of the Cauſ, and to commit the ſucceſs of it unto God. But not long after peace enſuing, *Beza* got leav to go back to *Geneva*, from which hee had been abſent 22 moneths, in which time hee had gon through manie troubles, and dangers both of bodie and minde. At his return to *Geneva* he fell upon his former emploiment in the Schools, and in the Church: *Calvin* undergoing the burthen one week, and hee the other, and they continued in thoſe mutual labors, till *Calvin*'s death, and then hee had *Nicolas Collodonus* for his Collegue

Comfort in Afflictions.

Collegue, and after him *Lambertus Danæus*, and after him *Anthonie Faius*. *An. Chr.* 1571 hee was sent for by the Queen of *Navar*, the Admiral, and the general vote of the Churches of *France* to *Rupella* to a Synod, where hee was made the Moderator, and at which, the Confession of Faith of the French Churches was confirmed, and subscribed by the Queen of *Navar*, her son [afterwards King *Henrie* the 4th] and the Prince of *Conde*: And the year after hee was sent for to *Namures* to another Synod, where the book of the French-Church-Discipline was established. *An. Christi* 1572 after that bloodie Massacre at *Paris*, manie of the godlie that escaped fled to *Geneva*, amongst whom were the Pastors of fiftie Churches that were wholly dispersed: these beeing strip't of all, and in great want: *Beza*, by his letters into *Germanie*, and *England*, procured such relief for them, that for three years space in which they lived there, they were plentifully, and comfortably provided for: shortly after the plague breaking forth in *Geneva*, *Beza* was much afflicted for the sad condition of the Common-wealth, yet hee cheared up himself much with the heartie, and sincere love, and societie which hee had with all the Pastors thereof, whose unitie, and unanimitie was a great means under God to preserv the happiness of *Geneva*. *Anno Christi* 1586 there was a Disputation appointed at *Mompelgard* between the *German*, and *Helvetian* Divines about the difference betwixt them in som points, unto which *Beza* was sent for, and the whole Dispute was betwixt Dr *Andreas*, and him; but in conclusion nothing was effected by it, yet they parted

Synods.

Popish cruelties.

Charitie.

Friendship

Disputation.

lovingly without bitterneſs; this was after publiſhed by *Beza:* the year after his wife died, with whom hee had lived with much comfort fortie years, which was a great grief to him, yet afterwards by the advice of his friends hee married another, one *Catharine Plania*, a godlie matron, who was a great comfort to him all his life after. *An. Chr.* 1589 *France* beeing full of broils, *Geneva* alſo was moleſted by the ſame; whereupon publick praiers were appointed twice a week extraordinarie, which burthen *Beza* willingly took upon himſelf, whereupon the other Paſtors freed him from his dailie Sermons which hee uſed to preach before: onely hee preached once on Sabbath mornings betwixt eight, and nine a clock. Not long after, he began to bee troubled with a diſſineſs in his head, inſomuch as beeing to preach on Whitſondaie *Anno Chriſti* 1597 before the Sacrament, as ſoon as hee had made Confeſſion of Sins after their uſual manner, hee was fain to give over, and com out of the pulpit, whoſe place *Faius* preſently ſupplied: the like happened to him the week following alſo, whereupon hee gave over publick preaching, onely now, and then praying publickly: the laſt Sermon that hee preached was in Januarie, *An. Chr.* 1600, and of his Age 81, upon the third Petition of the Lord's Praier *Thy will bee don in earth as it is in heaven.* Hee had in his mouth often that ſaying of *Veſpaſian, Imperatorem decet ſtantem mori:* not long after beeing preſent at a Conſiſtorie, hee invited all his brethren to ſupper, they at firſt refuſed, becauſ there was to bee a publick Faſt that week, and the Magiſtrates had forbidden all Feaſting: whereupon hee told them

Praier.

them that hee would get leav of the Magiſtrates; and that hee entended not a feaſt, but a frugal ſupper, rather to feaſt their mindes with their mutual love, and ſocietie, then their bodies with dainties: whereupon they all aſſented, and were entertained by him with all the expreſſions of brotherlie love that could bee. Friendſhip.

Manie Noblemen and others that came from other countries to ſtudie at *Geneva*, would alwaies deſire to ſojourn with him, that they might enjoie his ſocietie: That year there was a rumor ſpread abroad all over Europe by the Jeſuits, that *Beza* was dead, and that hee turned Papiſt before his death: which lie, the Paſtors of *Geneva*, and himſelf alſo by publick writings confuted: and diſcourſing with his friends of it hee ſaid, That the Jeſuits, and hee had both one deſire, but not for the ſame end: the Jeſuits, ſaid hee, wiſh my end, but for an evil end: I wiſh for it alſo, but that by death I may paſs to eternal life, purchaſed for mee by the merits of Chriſt. *Anno* 1599 the King of *France*, and the King of *Navar* lying in ſiege before a Caſtle in *Savoy* near to *Geneva*, *Beza* went to viſit them, and was entertain'd with abundance of courteſie by them: about that time hee began to bee much troubled with want of ſleep, but lying awake in the nights, hee deceived the time with holie meditations: and ſpeaking to his friends of it, hee uſed that ſpeech *Pſal.16.v.7,8. My reins alſo inſtruct mee in the night ſeaſon, I have ſet the Lord alwaies before mee, in whoſe favor is life.* And that of *Pſal. 63, My ſoul is filled as with marrow and fatneſs, when I remember thee upon my bed, and meditate on thee in* Popiſh lies. Death deſired. Meditation

in the night watches. Manie came out of the King's Camp to *Geneva* to ſee the Citie which was now ſo famous, but eſpecially *Beza*; all whom hee courteouſly entertained with holie, and ſavorie diſcourſes, and ſo diſmiſſed them well pleaſed. *Anno Chriſti* 1602 *Maurice* the Lantgrave of *Heſſe* came to *Geneva* to ſee him, but diſguiſed, for which *Beza* was very ſorrie after, that hee had not known him. Finding himſelf to draw near to his end, hee reviſed his Will, and ſo eaſing his minde of all worldly thoughts, hee wholly betook himſelf to exſpect the time of his departure, which hee much longed for. Hee often uſed that ſaying of the Apoſtle, *Wee are his workmanſhip creäted in Chriſt Jeſus to good works.* And that of S^t^ *Auguſtine*, *Diu vixi, diu peccavi, ſit nomen Domini benedictum:* I have lived long, I have ſinned long, Bleſſed bee the name of the Lord. And that alſo, *Domine, quod cæpiſti perfice, nè in portu naufragium accidat*, Lord perfect that which thou haſt begun, that I ſuffer not ſhipwrack in the haven: and that of *Bernard*, *Domine ſequemur te, per te, ad te: te, quia veritas; per te, quia via; ad te, quia vita:* Lord wee follow thee, by thee, to thee: thee, becauſ thou art the truth; by thee, becauſ thou art the waie; to thee, becauſ thou art the life. *Anno* 1605 there came ſom noble, and learned men from *Boruſsia* to ſee him, with whoſe ſocietie hee was much pleaſed. But diſeaſes encreaſing upon him, the Paſtors of *Geneva* agreed amongſt themſelvs, that every daie two of them ſhould viſit him by turns, and ſomtimes all of them came together, and praied moſt fervently with him. *Octob.* 13, beeing the Sabbath-daie, hee

Preparation for death.

Friendſhip.

hee roſe in the morning, and praied with his familie, and then deſiring to go to bed again, hee ſate him down on the ſide of his bed, and asked if all things were quiet in the Citie, they anſwered him yea: but perceiving that hee was near to his end, they ran for a Miniſter, who immediatly coming, whil'ſt hee was praying with him, without the leaſt pain, or groaning, hee quietly yielded up his ſpirit unto God, *Anno Chriſti* 1605, and of his Age 86, and of his Miniſtrie 46. Hee was a thick ſet man, and of a ſtrong Conſtitution, inſomuch that hee uſed to ſaie, that hee never knew what it was to have his head ake: Hee was of an excellent wit, an accurate judgment, a firm memorie, verie eloquent, affable, and courteous: ſo that hee was called the *Phœnix* of his time.

In his Teſtament hee gave thanks — Thankſgiving.

1. That God at ſixteen years old had called him to the knowledg of the Truth, though for a while hee walked not anſwerable to it, till the Lord in mercie brought him home, and carried him to *Geneva*, where under that great *Calvin*, hee learned Chriſt more fully.
2. That beeing infected with the Plague at *Lauſanna*, and aſſperſed with grievous calumnies, the Lord had delivered him from them both.
3. That coming back to *Geneva*, hee was there choſen Paſtor, when as hee deſerved not to have been one of the ſheep.
4. That not long after hee was made Collegue to that excellent man *John Calvin* in reading Divinitie.

5. That

5. That beeing called into *France* in the firſt Civil War, and toſſed there up, and down for twentie-two moneths, God had preſerved him from ſix hundred dangers, &c.

A Papiſt objecting to him his youthly Poëms: This man (ſaith hee) vexeth himſelf becauſ Chriſt hath vouchſafed to mee his grace.

The



D. RAINOLDS

The life of John Rainolds, *who died* Anno. Christi 1607.

John Rainolds was born in *Devonshire*, *Anno Christi* 1549, and brought up in *Corpus Christi* College in *Oxford*, where, for his excellent learning, hee was chosen a fellow of that Houſ, and afterwards Commenſed Doctor in Divinitie. Hee had diverſ brothers that were all Papiſts, which procured him much ſorrow, eſpecially his elder brother [*William Rainolds*]

Rainolds] who wrote seditious and pestilent books against that renowned Queen *Elisabeth*, and her flourishing Kingdom; Hee was so eminent for Pietie, and for his knowledg in the more mysteriousparts of Divinitie, that one saith of him, that he was, *Academiæ lumen: Europæ decus: Divinæ gloriæ buccinator: sanctitatis eximium exemplar, & diligentissimus in Pontificios scriptor:* The Light of the Universitie: the Glorie of Europe: the Trumpeter of God's glorie: an admirable example of holiness, and a diligent writer against the Papists. Indeed what he wrote against them is altogether unanswerable. He was withal so humble, that he would never accept of anie great preferment in the Church, onely (beeing much importuned) hee took the Deanrie of *Lincoln*, which hee quickly grew wearie of, and therefore passed it away to another. Hee was chosen President of *Corpus Christi* College, and made the Professor of Divinitie, which places hee discharged with admirable learning, and sedulitie to the end of his life. God's great Providence in watching over him doth excellently appear by this example:

Humilitie.

God's Providence.

Beeing at *London An. Chr.* 1602, hee desired to refresh himself by walking abroad into the open aër, and for that end, went into *Finsburie* fields, where manie Archers were shooting with their long bows: and it so fell out that one of their arrows met him, and stroke him upon the very brest, which in all probabilitie would have pierced through his bodie: but behold the admirable Providence of God, the arrow pierced the outside, stopped against the quilted lining, & so leaped back without doing of him the least hurt.

hurt. But the ingrateful world beeing unworthie of ſuch a ſtar, it pleaſed God that hee fell ſick, and was taken away by immature death *An. Chr.* 1607, and of his Age 58.

When the Heads of the Houſes in *Oxford* came to viſit him in this his laſt ſickneſs, which hee had contracted meerly by his exceeding great pains in his ſtudie (whereby hee brought his bodie to bee a very *Sceleton*) they earneſtly perſuaded him that hee would not *perdere ſubſtantiam propter accidentia*, loſe his life for learning; hee with a ſmile anſwered them with this verſ of the Poët,

Nec propter vitam vivendi perdere cauſſas.



JOS: SCALIGER

The Life of Joſeph Scaliger, *who died* Anno Chriſti 1609.

Joſeph Scaliger the ſon of *Julius Cæſar Scaliger* was born at *Aginum Anno Chr.* 1540, and at nine years old was ſent by his father to School at *Burdeaux*, but after three years ſtaie there, the Plague breaking forth, hee returned to his father again, who ſet him everie daie to make an Oration, whereby hee attained to ſuch an exactneſs in the Latine tongue, that not long

long after hee compoſed that excellent Tragedie of *Oedipus*, which cauſſed his friends to admire ſuch ripeneſs of wit in ſuch tender years: At nineteen years old (his father beeing dead) hee went to *Paris* to learn the Greek tongue; wherefor two moneths ſpace, hee applied himſelf to the Lectures of that learned man *Adrian Turneby*, but wanting other helps, hee loſt moſt of that time: which cauſſed him to ſhut himſelf up in his ſtudie, and there by extraordinarie diligence, joined with his naturall aptneſs, hee began to ſuck in the firſt rudiments of the Greek tongue: and before hee had well learned all the conjugations, hee gat him an *Homer*, and in twentie one daies learned it all over, framed for himſelf a Greek Grammar, and never uſed the help of anie other: hee learned the other Greek Poets in four moneths more: Having thus beſtowed two years in the ſtudie of the Greek: hee grew very deſirous to adde the knowledg of the Hebrew to it: and though hee knew not one letter of it, yet hee fell to the ſtudie of it without anie other help: Hee wrote much in verſ in both thoſe languages, but to avoid the repute of ambition, would not ſuffer them to bee printed: Hee read over manie Hebrew, and Greek Autors, and ſpent much time in interpreting, and clearing of them from errors: *Anno Chriſti* 1563 hee began to travel into diverſ countries, and made little ſtaie anie where till hee was called to the Univerſitie of *Leiden Anno Chriſti* 1593 to bee Profeſſor there, in which place hee ſpent ſixteen years, making the place famous both by his Lectures, and Writings, and at laſt died of a Dropſie *Anno Chriſti* 1609, and of his age ſixtie nine: The aforementioned

Induſtrie.

Humillitie.

mentioned *Turneby*, who was an excellently learned man himself, called this *Scaliger Portentosi ingenii juvenem:* a young man of a stupendious wit.

The Life of Amandus Polanus, *who died* Anno Christi 1610.

Amandus Polanus was born in *Silesia Anno Christi* 1561, when his Parents had bred him up at School, they sent him to *Uratislavia*, where hee spent six years, and from thence hee went to *Tubing*, where differing from Doctor *Andreas* about predestination, hee went thence to *Basil Anno Christi* 1583, in which place hee wholly set himself to the studie of Divinitie, and beeing made Tutor to som young Noblemen, went to *Geneva*, *Heidleberg*, and to som other places with them: hee was made Doctor in Divinitie by *Grynæus*, *Anno* 1590: and having afterwards at *Geneva* publickly expounded the Propheſie of *Malachie*, hee returned to *Basil*, where hee was chosen the Professor of Divinitie, which place hee faithfully discharged for fourteen years space, expounding *Daniel*, *Ezekiel*, and a good part of the *Psalms:* afterwards falling sick of a Feaver, hee wholly resigned up himself to the will of God, comforted himself with diverſ pregnant Texts of Scriptures, and so departed quietly in the Lord *Anno* 1610, and of his age 51.

The Life of Thomas Holland, *who died* Anº Christi 1612.

THomas *Holland* was born in *Shropshire An. Christi* 1539, and brought up in *Exceter* College in *Oxford*, where hee took his degrees with much applauſ: afterwards hee Commenced Doctor in Divinitie, was choſen Maſter of the College, and for his excellent learning, was preferred to bee the *Regius Profeſſor*, or Doctor of the Chair, wherein hee ſucceeded Doctor *Humphred:* and ſo deported himſelf in the ſame, that hee gat the approbation, and admiration both of that Univerſitie, and of Forreign Univerſities alſo: Hee was like *Apollos*, a man mightie in the Scriptures, and as one ſaith of him, *Adeò cum Patribus familiaris, ac ſi ipſe Pater, & cum Scholaſticis, ac ſi Seraphicus Doctor: i. e.* hee was ſo familiarly acquainted with the Fathers, as if himſelf had been one of them: and ſo verſt in the Schoolmen, as if hee were the Seraphick Doctor: Hee was alſo a faithfull Preacher of the truth, and one that adorned it by his holie life, and converſation; A zealous defender of the true Religion, and a great hater of ſuperſtition, and Idolatrie: inſomuch that when hee went anie journie, calling the fellows of the College together, hee uſed to ſay to them, *Commendo vos dilectioni Dei, & odio Papatûs, & ſuperſtitionis:* I commend you to the love of God, and to the hatred of Poperie, and ſuperſtition: Hee continued Doctor of the Chair twentie years, and was everie waie as famous for his Religion, and holineſs of life, as hee was for his learning: when in his old

Zeal.

old age hee grew weak, and ſicklie, hee ſpent all his time in fervent Praiers, and heavenlie Meditations: and when his end approached, hee often ſighed out *Com, O Com Lord Jeſus, thou morning ſtar: Com Lord Jeſus I deſire to bee diſſolved, and to bee with thee,* and ſo hee quietly departed in the Lord *Anno Chriſti* 1612, and of his age 73.

Preparation for death. Death deſired.

The



I. DRVSIVS

The life of John Druſius, *who died* Anᵒ. Chriſti 1616.

John Druſius was born at *Aldenard An. Chriſti* 1550, was firſt brought up at School in the Citie of *Gaunt*, and from thence went to the Univerſitie of *Lovain:* but whilſt hee was following his ſtudie hard there, his father was proſcribed for Religion, and thereby deprived of all his eſtate, which cauſſed him toflieinto *England*,taking thishis ſon along with him:

when hee came to *London* hee met with *Cevalerius*, lately com thither, that was exceeding skilfull in the Hebrew; his Lectures hee attended upon both in publick, and private, and when *Cevalerius* was ſent to *Cambridg* to bee the Profeſſor there, *Druſius* went along with him, applying himſelf eſpecially to the ſtudie of Greek: Afterwards when *Cevalerius* was called back into *France*, *Druſius* ſtill accompanied him, and fell hard to the ſtudie of the Hebrew: hee alſo privately read the ſame to two young *Engliſh* Gentlemen: After a while hee returned to *London* again, and when hee was purpoſed to go back into *France*, hee heard of that bloodie Maſſacre at *Paris*, which made him alter his minde, and having preferment profered to him, either in *Oxford*, or *Cambridg*, hee choſe *Oxford*, where, for the ſpace of four years, hee read Hebrew, Chalde, and Syriack with great commendation: After which time hee went back to *Lovain*; but not long enjoying peace there, hee returned to *London* again: where hee continued till the peace was concluded at *Gaunt*, and then went over into *Flanders*, and from thence into *Zealand*, where the States of *Holland* choſe him to bee the Profeſſor in Hebrew, Chalde, and Syriack in the Univerſitie of *Leiden*, *Anno Chriſti* 1577: there hee married a wife, and the States of *Friſland* having newly erected a Univerſitie at *Franequer*, they called him thither: In which place hee continued taking great pains for the ſpace of thirtie one years; and at length reſigned up his ſpirit unto God: *Anno Chriſti* 1616, and of his age 66.

The

The Life of John James Grynæus, *who died* Anno Christi 1617.

John James Grynæus was born at *Berne* in *Helvetia* *Anno Christi* 1540: his father was a Minister, who died of the Plague *Anno Christi* 1547: hee was brought up at School at *Basil*, and *Anno* 1551 was admitted into the Universitie: the next year hee fell sick of the Plague, but it pleased God to restore him again, and hee followed his studie hard: *Anno Christi* 1559 hee began to Preach, & was ordained Deacon: *Anno Christi* 1563 hee went to *Tubing*, and the year after was made Doctor in Divinitie: and the next year after hee was sent for to succeed his father in the Pastoral charg at *Ratela*, where besides his ordinarie labors, hee read privately to the Deacons twice a week, and God blessed his labors exceedingly: *Anno Christi* 1569 hee married a wife, with whom hee lived contentedly fourtie years, and had by her seven children: About that time the form of Concord beeing much pressed, hee fell hard to the studies of the Scriptures, & of antient, and modern Divines, whereby it pleased God that the light began to appear to him, for hitherto hee was a *Lutheran*, whereupon declaring his judgment about the ubiquitie of Christ's bodie, hee began to bee hated of manie: *Anno Christi* 1575 hee was sent for to *Basil*, to bee a Professor in interpreting the Old Testament: there hee expounded *Genesis*: the *Psalms*, and the *Prophets*: and God so blessed his labors, that hee healed the difference between the *Tygurine*, and *Basilian* Churches: hee had manie Noble,

God's providence.

Peace-maker.

ble, and Gentlemen that came out of other countries to ſojourn with him: After the death of *Lodwick*, Prince Elector *Palatine*, Prince *Caſimire* ſent for him to *Heidleberg*, where hee read Divinitie, and Hiſtorie almoſt two years: at the end of which time, hee was called back to *Baſil* (*Sulcer* beeing dead) to ſucceed him in the Paſtorall office: which place hee diſcharged faithfully the remainder of this life, at laſt, after much pains ſpent in the work of the Miniſterie, in Readings in the Univerſitie, and overſeeing of the Schools, hee began to grow weak, and ſicklie, and his eie-ſight waxed very dim: hee loſt alſo moſt of his friends, with his wife, and children, all but one daughter, and his ſon in Law *Polanus*: hee was much tormented with the Collick, yet bore all with admirable patience: & in the middeſt of his pains, hee ſaid

Patience.

Ut nunc triſte mori eſt, ſic dulce reſurgere quondam,
Chriſtus ut in vita, ſic quoque morte lucrum eſt:
In terris labor eſt, requies ſed ſuavis in urna,
In ſummo venient gaudia ſumma die:

As death's ſad, ſo to riſe is ſweet much more,
Chriſt as in life, ſo hee in death is ſtore:
On earth are troubles, ſweet reſt in the grave:
I'th laſt daie wee the laſting'ſt joyes ſhal have.

Praier. Death deſired.

After that, hee fell ſick of a Feaver, which almoſt took away his ſenſes, but hee betook himſelf wholly to Praier, and taſted the joies of heaven in his ſoul, continually wiſhing that hee might bee diſſolved, and bee with Chriſt: which deſire God ſhortly after ſatisfied:

satisfied: when hee had lived seventie seven years *Anno Christi* 1617: the Ministers of *Basil* carried his corps to the grave: A little before his death hee professed to Doctor *Meier* that hee died in the same Faith that hee had taught others: that hee had earnestly besought God to provide his people of an able, and faithfull Pastor *&c*; concluding, *O præclarum illum diem, cùm ad illum animarum concilium, cœlúmque proficiscar, & cùm ex hac turba, & colluvione discedam:* O happie daie when I may depart out of this troublesom, and sinful World, and go to Heaven to those Blessed souls before departed: Hee used to saie, *Pontifici Romano Erasmum plus nocuisse jocando, quàm Lutherum stomachando:* writing to *Chytræus*, hee said: *Si non amplius in his terris te visurus sum: ibi tamen conveniemus, ubi Luthero cum Zuinglio optimè jam convenit:* If wee never see one another again in this World, yet wee shall meet in that place where Luther, and Zuinglius agree very well together: Hee used to bee up at his studie Winter, and Summer before sun-rising, and spent all the daie in Praier, Writing, Reading, and visiting of the sick: Hee was so famous that manie Princes, Noblemen, and young Gentlemen came from forreign countries to see, and hear him.



R. ABBAT

The Life of Robert Abbat, *who died* Anno Christi 1618.

Robert Abbat was born at *Guilford* in the Countie of *Surrey* *Anno Christi* 1560, of honeſt Parents, who carefully educated him in learning, and when hee was fit, they ſent him to *Oxford*, where hee was admitted into *Baliol* College, in which place hee followed his ſtudies very hard, took all his degrees till hee commenced Doctor in Divinitie, and for his excellent

cellent learning, and exemplarie life, hee was choſen, firſt Maſter of the College: and afterwards the *Regius Profeſſor*, in which place hee ſucceeded Doctor *Thomas Holland*: and for five years ſpace performed his office ſo excellently, that *Anno Chriſti* 1615 hee was by King *James* preferred to the Biſhoprick of *Salisbury*: and whil'ſt hee was there, hee made that learned and ſolid work *De Gratia, & perſeverantia Sanctorum*: Hee was alſo very diligent, and faithfull in the execution of his office: But partly by reaſon of the burthen and care of his place, partly by his ſedentarie life, beeing ſo hard a ſtudent, hee had a ſtone bred in his kidnies, which put him to intolerable pain, yet hee bore the ſame with invincible patience: till finding his end to approach, hee called his familie together, and began to make before them a confeſſion of his faith, yet with ſom pauſes by reaſons of his pains, and faintneſs, whereupon ſom of his friends told him that hee need not put himſelf to that trouble, having ſo fully declared the ſame in his learned, and Orthodox writings: This councel hee approved, and therefore ſaid to them, *that faith which I have publiſhed, and defended in my writings, is the truth of God, and therein I die*, and ſo preſently after hee yielded up his ſoul to God *Anno Chriſti* 1618: and of his age 58.

Patience.

The

The Life of John Piſcator, *who died* Anno Chriſti 1625.

John Piſcator was born at *Argentine, Anno Chriſti* 1546, at which time *Germanie* was on fire with Civil wars: Yet that hindred not, but hee followed his ſtudies verie hard, and profited exceedingly in learning: when hee came to the ſtudie of Logick, with great felicitie, hee joined *Ramus*, and *Ariſtotle* together: And afterwards having made a good progreſs in the ſtudie of Divinitie, hee was called to *Herborn* to bee the Profeſſor there, and his labors were ſo gratefull to young ſtudents, that manie flocked thither out of *Germanie, France, Hungarie, Poland*, and other Nothern countries: Hee wrote many things with great diligence, and labor, ſcarce affording any reſt to himſelf: Hee tranſlated the whole Bible with great pains, and faithfulneſs into the German Tongue: beſides his Logicall, and Theologicall Analyſis of the greateſt part of it: Hee died at *Herborn Anno Chriſti* 1625, and of his age 80.

Bible tranſlated.

The

The life of William Cowper, *who died* A^no^. Christi 1619.

William Cowper was born in *Edenburgh*, and at eight years, old was sent by his father to *Dunbar*-School, where in four years hee learn'd the whole cours of *Grammar*, and profited above his equals, and at that time did God begin to reveal himself to him: manie times in the School hee lifted up his heart unto God, begging of him knowledg, and understanding: and alwaies as hee went to Church, hee sent up this ejaculation to heaven, *Lord bow mine ear that I may hear thy word.* At his entrie into his thirteenth year, his father sent for him home to *Edenburgh*, and presently after hee went to S^t^ *Andrews*, where hee continued to his sixteenth year in the studie of Philosophie, but made no great progress therein; yet the seed of grace was still working in him, inclining him to a careful hearing, and penning of Sermons, and other Theological Lectures. During his aboad there, Satan working in corrupt nature, sought oft to trap him in his snares, but as himself testifie's, the Lord in mercie forgave the vanities, and ignorances of his youth, and preserved him from such falls, as might have made him a shame to the Saints, and a reproach to his enemies. At the Age of sixteen years, hee returned to his parents at *Edenburgh*, who propos'd to him sundrie courses of life: but his heart was still enclined to the studie of the holie Scriptures, whereupon he resolved to go into *England*, and the Lord provided him a place at *Hoddesdon*, eitghteen miles from *London* (just

Conversion

God's providence.

as hee had ſpent all his monie which hee brought with him out of *Scotland*) where hee was entertained by one M^r *Guthrie* a Scotch-man to aſſiſt him in teaching of a School: There hee remained three quarters of a year, and then having occaſion to go to *London*, hee was unexſpectedly called to the ſervice of Maſter *Hugh Broughton*, with whom hee continued a year, and a half, and daily exerciſed himſelf in the ſtudie of Divinitie.

At nineteen years old hee returned again to *Edenburgh*, where hee lived with his elder brother [then one of the Miniſters in that Citie] who much furthered him in his former ſtudies: at laſt hee was required to give a proof of his gifts privately, which hee did in the New Church before Maſter *Robert Pont*, aud Maſter *Robert Rollock*, and ſom others, by whom hee was commanded to preach in publick alſo.

His calling to the Miniſtrie.

Beeing twentie years old hee was ſent by the Autoritie of the General Aſſemblie which met at *Edenburgh*, to bee the Paſtor at *Bothkenner* in *Sterlingſhire*; when hee came thither hee found in the Church, beſides ruinous walls, neither roof, nor doors, nor pulpit, nor ſeats, nor windows, yet it pleaſed God to give ſuch a bleſſing to his miniſterie, that within half a year the Pariſhioners of their own accord, built, and adorned the Church in as good a qualitie as anie round about it: There hee continued ſeven or eight years, yet ſubject to great bodilie infirmities, by reaſon of the wetneſs of the ſoil, and the moiſtneſs of the aër: and in that time did God begin to acquaint him with his terrors, and with inward tentations, ſo that his life was almoſt waſted

Power of the Word.

with

with heavineſs, yet thereby hee learned more, and more to know Chriſt Jeſus. About that time there was a General Aſſemblie of the Church at *Perth*, unto which ſom that lived in the North of *Scotland* ſent to deſire that a Miniſter might bee ſent unto them, whereupon the Aſſemblie appointed Maſter *Cowper* for that place, and accordingly wrote to him by Maſter *Patrick Simpſon*, who coming to *Sterling*, delivered to him the letters from the Aſſemblie, and the Town, conteining his calling to the Miniſtrie in that place; and ſhortly after the Town ſent their Commiſſioners to tranſport himſelf, and familie thither. In that place hee continued doing the work of the Lord for nineteen years together, where hee was a comfort to the beſt, and a wound to the worſer ſort: Beſides the Sabbath daies, hee choſe thrice a week to convene the people together in the Evenings, *viz.* Wedneſdaies, Fridaies, and Saturdaies, for a preparation to the Sabbath, upon which daies they had no preaching in the morning: concerning which meetings himſelf write's, *That it would have don a Chriſtians heart good, to have ſeen thoſe glorious, and joiful Aſſemblies, to have heard the zealous cryings to God amongſt that people, with ſighings, and tears, and melting hearts, and mourning eies:* and concerning himſelf hee ſaith, *My witneſs is in heaven that the love of Jeſus, and his people made continual preaching my pleaſure, and I had no ſuch joie as in doing his work:* and beſides that hee preached five times a week, hee penned alſo whatſoever hee preached, manie of which holie, and godlie Sermons are exſtant in print. All the time of his aboad there (except ſom little

Tentations.

His remove.

Painfulneſs in the Miniſtrie.

Tentations.

Joie unspeakable.

little intermiſſions, and breathing times) the Lord ſtill exerciſed him with inward tentation, and great varietie of ſpiritual combats, the end of all which (through God's mercie) was joie unſpeakable, as himſelf teſtifie's: *Yea once* (ſaith hee) *in greateſt extremitie of horror, and anguiſh of ſpirit, when I had utterlie given over, and looked for nothing but confuſion, ſuddenly there did ſhine, in the verie twinkling of an eie, the bright, and lightſom countenance of God, proclaming peace, and confirming it with invincible reaſons: O what a change was there in a moment? the ſillie ſoul that was even now at the brink of the pit, looking for nothing but to bee ſwallowed up, was inſtantly raiſed up to heaven to have fellowſhip with God in Chriſt Jeſus, and from this daie forward my ſoul was never troubled with ſuch extremitie of terrors: this confirmation was given unto mee on a Saturdaie in the morning; there found I the power of Religion, the certaintie of the word, there was I touched with ſuch a livelie ſenſ of a Divinitie, and power of a Godhead, in mercie reconciled with man, and with mee in Chriſt, as I truſt my ſoul ſhall never forget: Glorie, glorie, glorie bee to the joiful deliverer of my ſoul out of all adverſities for ever.*

In the middeſt of theſe wreſtlings with God hee wanted not combats with wicked men alſo, but the greatneſs of his inward conflicts, made him lightly regard all their outward contradictions, and to eſteem them but as the bitings of a Flea. It was no marvel to ſee Satan ſtir up his wicked inſtruments to moleſt him, ſince hee profeſſed himſelf a diſquieter of him, and his Kingdom; and this much ſupported him, that hee never had a controverſie with anie of them but

but for their sins: and the Lord assisting him, the power of the Word did so hammer down their pride that they were all of them at last brought to an acknowledgment of their evil waies. Power of the word.

But at length (as God turned the heart of *Pharaoh*, and his people from the *Israëlites*, when the time drew on for their remove) so by little and little, did the zeal, and love of most of that people fall away, so that his last conflict was, not with the profane, but with Justitiaries, and such as were unrebukeable in their lives: These men were stuffed with such pride, self-conceit, disdain, and intolerable contempt, that thereby they were carried further from their dutie then anie of the former, and they which should have been his greatest comfort, were his greatest cross. Apostasie.

Presently hereupon God called him to the Government of the Churches in *Galloway*, in the South-West parts of the Kingdom, beeing chosen by the Assemblie, and presented by the King thereunto: this was effected without his privitie, or Ambitious seeking after it; yea, hee was so far from it, that eighteen weeks passed betwixt the King's Presentation, and his Acceptation of it. Humilitie.

In that place hee was very careful to advance the Gospel, and to adorn his Ministerie: concerning the frame of his Spirit thus hee write's: *My soul is alway in my hand, readie to bee offered to my God: Where, or what kinde of death God hath preapared for mee, I know not: But sure I am there can no evil death befal him that live's in Christ, nor sudden death to a Christian Pilgrim, who* (*with* Job) *wait's everie daie for his change: yea* (saith hee) *manie a daie have I sought it with tears, not out of impatience*

Death why desired.

impatience, distrust, or perturbation; but becaus I am wearie of sin, and fearful to fall into it. This faithful servant of God, who had alwaies been faithful, and painful in his Ministerie, when sickness grew daily upon him, was no waie deficient in the dutie of his ordinarie preaching: taking great pains also to perfect his work upon the *Revelations*; which hee desired greatly to finish before his death: hee had also much grief by reason of som that disturb'd the peace of the Church, which hee alwaies sought to procure: so that his infirmitie encreasing, hee was compelled to keep home: yet as his weakness permitted, hee applied himself to revise his writings, and to dispose of his worldlie estate, that hee might bee readie for his passage, which everie daie hee exspected: and som ten daies before his deceas, hee manifested to his friends what great contentment hee had in his approaching death. Manie repaired to him in his sickness, whom hee entertained with most holie and divine conferences, expressing a great willingness to exchange this life, for a better; and at last feeling his strength, and spirits to decaie (after hee had conceived a most heavenlie praier in the companie of those that were by) hee desired to go to bed, in which also, after hee had most devoutly commended himself unto Almightie God, hee took som quiet rest: After which hee spake not manie words, his speech failing, though his memorie, and understanding were perfect: and so about seven a clock at night hee rendred his soul unto God in a most quiet and peaceable manner *An. Chr.* 1619. Som of his private Meditations were these:

Now

Now my ſoul bee glad: for at all parts of this priſon, the Lord hath ſet to his Pioners to looſ thee: Head, Feet, Milt, and Liver are faſt failing: yea, the middle ſtrength of the whole bodie, the ſtomach, is weakned long ago: Ariſe, make readie, ſhake off thy fetters, mount up from the bodie, and go thy waie.

I ſaw not my children when they were in the womb, yet there the Lord fed them without my knowledg: I ſhall not ſee them when I go out of the bodie, yet ſhall they not want a Father: Death is ſomwhat drierie, and the ſtreams of that Jordan *between us, and our* Canaan *run furiouſly, but they ſtand ſtill when the Ark com's: Let your Anchor bee caſt within the vail, and faſtned on the Rock Jeſus: Let the end of the threefold cord bee buckled to the heart, ſo ſhall yee go thorow.*

Soli Deo Gloria.

The



A. WILLET

The Life of Andrew Willet, *who died* Anno Christi 1621.

ANdrew *Willet* was born in *Ely* in *Cambridgshire* *Anno Christi* 1562, his father was a Minister, who carefully brought him up in the School of that Citie, where by his extraordinary pains, & diligence hee profited so much that at fourteen years old, hee went to *Cambridg* and was admitted into *Peter-House*, yet not long after was transplanted to *Christ's College*: where

where Doctor *Downham*, and Master *William Perkins* were of his own standing: there hee applied himself so seriously to his studies, that in short time hee gained a good measure of knowledg in the learned tongues, and Arts; yea hee atteined to such a measure of perfection therein, that at twentie two years old hee published his book, *De animæ natura, & viribus*, wherein hee did Philosophically Theologize in five subtil, and abstruse questions: about that time also hee was made Minister, and began somtimes to Preach, beeing furnished with Pietie, Learning, and Gravitie beyond his years: An accident befalling a Proctor of their College, hee suddenly undertook his place at the Commencement, and so well, and dexterously performed it, as gained the applaus, yea the admiration of all his Auditors: Having spent thirteen years in the Universitie, by the favor of Queen *Elisabeth*, hee was made a Prebend in *Ely*, where also hee married a wife, by whom hee had eleven sons, and seven daughters: but his wife beeing a carefull yoak-fellow, his houshold affairs troubled him not, so that hee pursued his old courf of studie, which was his delight, and of which hee never was wearie: his manner was to rise early in a morning, and to get half waie on his journie ere others could set out: at the hour of Praier hee came down, and took his wife, and familie with him to Church, where hee had publick Praiers, to the great comfort of his Parishoners: Praiers beeing ended hee returned to his studie till nere dinner time, when his manner was to recreate himself either upon a little Organ, which hee had in his houf, singing to it; or sporting with his young

Studious.

young children, ſomtimes alſo hee would cleav wood for his health-ſake: at his meales hee uſed pleaſant diſcourſ, ſeaſoned with ſom profitable application: after dinner hee uſed to ſit and diſcourſ a while, or walk abroad, and then to his ſtudie again, ſo that (without extraordinarie avocations) hee ſpent eight hours a daie in his ſtudie: by which means hee read over the Fathers, Councels, Eccleſiaſtick Hiſtories, a great part of the Civil, and Canon Law: Polemick controverſies between *Rome*, and us: and moſt Commentaries upon the holie Scriptures: and in his papers hee had couched the whole ſubſtance of his reading: ſo that hee might ſaie,

Exiguis Patres arctantur pellibus omnes,
Quos mea non totos Bibliotheca capit:

Lo here few leaves th' old fathers all infold,
whom whole at once my ſtudie ne'r could hold;

Hee improved his talent for the publick good, ſo that everie year hee either publiſhed a new book, or reprinted ſom old, with a new edition: hee is one of thoſe concerning whom Doctor *Hall* ſaith, *Stupor mundi clerus Britannicus:* The *Engliſh* Clergie is the Worlds wonder: In his younger time hee Preached the Lecture for three years together in the Cathedral Church of *Ely:* And for one year in *Saint Pauls* in *London*, in both, with a moſt ſingular approbation of a frequent Auditorie: Somtimes hee Preached in *Cambridg*, and therein diſcovered himſelf the man, *quem rus non infuſcavit*, whom the countrie had not ſtained:

ſtained: When hee was once called to a Paſtoral charg at *Barley* in *Herfordſhire*, hee was alwaies conſtant in Preaching, inſtructing his people in a plain familiar way, applying himſelf to their capacitie: hee would alſo ſomtimes ſharpen his ſtyle, and cut them up roundly for their ſin: but when hee ſpake words of conſolation, hee was wholly compoſed of ſweetneſs: In denunciations of judgments, hee would put on the bowels of compaſſion, and the ſpirit of meekneſs, ſugaring everie bitter pill, that it might go down more pleaſantly: His very preſence was powerfull, and perſuaſive (mildneſs mixed with gravitie, ſitting in his countenance) inſomuch as one word from him was able to effect more then thouſands from ſom others: But eſpecially his godlie converſation, exemplifying what hee gave in charg out of Gods word, did moſt of all convince his peoples judgments, and ſubdue their affections to obedience, ſo that the Lord bleſſed his labors much to them: His houſ was alitle modell of a Church, and houſ of God: Here morning, and evening ſacrifices were offered to God daily: His children after ſupper read ſom part of holie Scripture, and hee required of everie one preſent, that they ſhould remember ſom ſentence, or other, and afterwards hee would repete the ſame, adding ſom expoſition, and ſomtimes ſomthing of application to them: Yea hee made himſelf an exact pattern, and example to all his familie: His charitie will eminently appear, if we conſider *quantum ex quantillo*, how much out of how little means hee freely gave to the poor, and needie: hee mainteined two of his near Allies (beeing faln into want) manie

Preachers pattern.

Familie well governed.

Charitie.

years at his own table: & mainteined, for the moſt part, ~~though~~ a ſon of either of them at the Univerſitie: & though his manie children might have reſtrained his bountie, yet hee was of *Cyprian's* mind: *The more children, the more charitie*: Hee gave a dole of Bread to the poor, on the *Coronation*, and *Powder-treaſon* daies: At Chriſtmas hee gave corn to ſom, monie to others, and to the reſt of his neighbors liberal, and loving entertainment. In the Harveſt hee would ſaie to the poor, as *Boaz* did to *Ruth, Go not to glean in an other field* &c, and when at anie time himſelf came into the field, hee would ſcatter of his heaps with a full hand: ſo that the poor would bee readie to leap for joie at his coming: When hee ſet anie on work, hee paid freely, and ſpeedily: when the poor bought corn of him, they were ſure to gain both in price, and meaſure: and yet as wels drawn, ſpring more freely; ſo his ſubſtance increaſed with his bountie: Hee took much pains in compoſing the differences amongſt his neighbors: Hee was eſpecially carefull to do good to poor Miniſters, his fellow-laborers: Som that lived nere him taſted of his bountie oft, to whom hee ſent Wheat, or Malt in no ſcant proportion. Hee was much given to Hoſpitalitie; and ſtrangers out of other Nations, hearing his fame, reſorted to him for his acquaintance: About December *Anno Chriſti* 1621 having been at *London*, as hee was returning home, his Horſ by the way ſtumbling, hee fell down, and in the fall brake his leg, but beeing holpen up, hee rode to a town called *Hodſdon*, where in an Inn, hee ſent for a Boneſeter, by whom, after his legg was ſet, hee was directed to keep his bed ten daies, which hee

Though

Peace maker.

Hoſpitalitie.

hee willingly ſubmitted to: as hee laie, hee imploied one of his ſons who waited on him, to write from his mouth ſom heavenlie meditations upon the ſong of *Hezekiah*; when hee had been ſick, and recovered of his ſickneſs, *Iſaiah* 38, eſpecially upon the 9, 10, 13, and 15. verſes: thus hee continued to the tenth of *December*, when early in the morning, beeing awakened by the tolling of a paſſing bell, (which probably occaſioned in him a ſtrong apprehenſion of his own approaching death) hee fell into a diſcourſ with his wife (who laie in the chamber by him ſince that accident firſt befell him) concerning death, and our bleſſed hopes exſpected after death: and amongſt other things, touching the mutuall knowledg that the Saints have one of an other in glorie: which comfortable diſcourſ beeing ended, they began to ſing an Hymn (of his own compoſing) giving thanks to God for their reſt that night, and praying for a bleſſing upon them, and theirs in the daie enſuing: and then having repeted one verſ of the 146 *Pſalm*, hee preſently brake out into theſe words, *Oh this is a moſt ſweet Pſalm*; and ſo went on, but pauſing at the end of everie ſtaff, hee delivered a ſhort Paraphraſe upon it: and coming to thoſe words verſ 7, 8. *And looſ the fetters ſtrong: and the lame to limbs reſtore*; hee applied both to himſelf, calling the ſplints upon his legg his fetters, and comforting himſelf with this, that God would reſtore him from his lameneſs: but having occaſion for ſom eaſ to ſtir himſelf, hee ſuddenly fetched a deep groan, and ſo fell into a trance: His wife crying out, and ſom coming in, they uſed means, and hee began to rouſ himſelf a little, and to look about: And

Preparation for death.

And uttered theſe his laſt words: Let mee alone, I ſhall do well: *Lord Jeſus*--- and ſo gave up his ſoul to God: *Anno Chriſti* 1621, and of his age 59.



D. PAREVS

The Life of David Pareus, *who died* Anno Chriſti 1622.

David Pareus, was born in *Sileſia*, *Anno Chriſti* 1548: His Parents were Citizens of good rank; when hee was about three years old, hee fell ſick of the ſmal pox, whereof hee was like to die, and though it

it pleaſed God that hee recovered, yet hee had thereby a blemiſh in one of his eies, which continued ſo long as hee lived: about that time his mother died; when hee grew up to riper years, his father, perceiving a natural promtneſs in him to learning, ſet him to School in his own Citie, where one of his Maſters was very rigid, and ſevere in his carriage unto him, and there hee learned Grammar, Muſick, and Arithmetick: But when hee was fourteen years old (by the inſtigation of his ſtep-mother) his father placed him with an Apothecarie at *Uratiſlavia:* which courſ of life hee could not well reliſh, and therefore after a moneths ſtaie, hee returned home again, which his ſtep mother was much offended with, yet his tender father reſolved to keep him at School, and when hee diſliked the ſeveritie of his former Maſter, hee ſent him to *Hirſchberg*, to one *Chriſtopher Schillingus*, who was much affected with his ingenuitie, and towardlineſs: the chief Magiſtrate alſo of that Citie took a great liking to him, for ſom verſes which hee made at his ſons Funeral, ſo that hee gave him his diet in his familie: when hee had been there about two years, the Paſtor of that place, who was a Lutherane, fell out with his Schoolmaſter, for that, in Catechiſing of his Schollars, hee had taught them, that Chriſt's bodie beeing aſcended into heaven was there to remain till his coming to judgment, and that in the Sacrament wee feed upon it onely ſpiritually by faith *&c.* And his ſpleen was ſo great, that hee would not bee ſatisfied till hee had driven him away from the Citie: *Pareus*, having to his great grief loſt his Maſter, returned home; yet neither there was hee in

Malice.

in quiet, ſom talebearers ſuggeſting to his father that his Schoolmaſter had infected him with his errors, and ſo far they prevailed, that his father intended to diſinherit him: hereupon *Pareus* intended to go into the *Palatinate*, which his father much diſliked, and and ſought by all means to hinder, yet at laſt, through Gods mercie, by importunitie, hee gat his fathers conſent, who ſent him away with little monie in his purſ: Thus forſaking his friends and fathers houſ, hee went to *Hirſchberg*, where hee met with his Maſter, and ſom of his School-fellows, and ſo they travelled together towards the *Palatinate*, through *Bohemia*: by the waie, his monie failing, hee went to a Monaſterie

Povertie.

to beg an Alms, and the Abbat pittying of him, relieved him: going from thence to another Monaſterie, hee met with an ignorant Frier, and asking an Alms of him in Latine, hee returned this anſwer. *Nos pauperi fratres, nos nihil habemus; an piſcimus, an caro, an panis, an miſericordia habemus*: Thus at length it pleaſed God to bring them ſafely to *Amberg* in the upper *Palatinate*: there, his Schoolmaſter ſtaied, and ſent *Pareus*, with ten more of his Schollars, to *Heidleberg*, where they were admitted into the College of *Sapience*: there hee was a diligent hearer of *Urſin*, *Boquin*, *Tremelius*, *Zanchy*, and the other Profeſſors, under whom hee profited both in the Arts, and Tongues to admiration: Then hee betook himſelf to the ſtudie of Divinitie, and having fitted himſelf for the work of the Miniſterie, hee was choſen by the Elector to Preach in a Village within his juriſdiction, which hee was then about to reform: not long after hee was called back to *Heidleberg*, and made a Publick-

Publick-Lecturer, where hee continued till the death of *Frederick* the third, and then by the Heterodox partie, hee with the other Professors was driven from thence: but most of them were entertained by Prince *Casimire*, who erected a Universitie at *Neustade*, appointing *Ursin*, *Zanchie*, *Tossan*, *Junius*, *Piscator*, and others to bee the Professors in it: hee appointed also a Synod, therein to consider how to provide for the other exiles: *Tossan* was chosen Moderator, and *Pareus* the Scribe of it: in that Synod *Pareus* gat leav to go visit his countrie, and friends, and so in three weeks space came safely to them, where hee was received with much joie, and at the request of the Senate, hee Preached the Sabbath following upon *John* 3. 16. And that with great applaus, and general approbation: his father also was so well pleased with him, that presently after the Sermon, hee cancelled the writing whereby hee had disinherited him: the Senate also desired him to undertake a Pastoral charge in that place, but hee chose rather to return into the *Palatinate* again: and coming to *Neustad*, hee was appointed to Preach in a Village hard by, where hee continued till Prince *Casimire* (as Guardian to the young Prince Elector *Palatine*) sent for him to bee a Preacher in the great Church in *Heidleberg*, and not long after, hee was made Master of the College of *Sapience* in that Universitie: *Anno Christi* 1587 according to the Statutes of the College hee Commenced Master of Arts, and afterwards by the persuasion of his friends Doctor of Divinitie also: *Anno Christi* 1594 at a Convention of States at *Ratisbone*, the Divines of the *Palatinate* were accused by the Charitie.

the Lutherans, as holding opinions neither consonant to the Scriptures, Augustane confession, nor to their own Catechism, but *Pareus*, at the appointment of the Palatine, easily wiped of those aspersions, and vindicated the innocencie of them: *Anno Christi* 1596 there brake forth a great Plague in the Universitie of *Heidleberg*, whereof the learned *James Kimedontius*, (*Pareus* his intimate friend) died, and som other Professors also: and the students by reason of it were driven away: yet *Pareus* staid, and it pleased God to preserve his College free from the infection: not long after hee was chosen Professor of the Old Testament in the room of *Kimedontius*, and presently after *Rector* of the whole Universitie. *Anno Christi* 1596 hee was extremely, troubled with a Catarrh, insomuch as hee despaired of life, yet it pleased God after a while to restore him: *Anno Christi* 1602 upon the death of *Daniel Tossan*, hee was made Professor of the New Testament: and grew so famous, that manie reforted out of *Hungarie*, *Borussia*, *France*, *England*, *Scotland*, *Ireland*, and *Germanie* to see, and hear him: *Anno Christi* 1615 his wife sickend, and died, which was a great grief to him: *Anno Christi* 1618, the Low-Countries beeing exceedingly indangered by the growth of Arminianism, the States appointed a Synod at *Dort*, for the curing of that diseas; and amongst other famous Divines, *Pareus* was chosen by the Elector Palatine to go to it, but hee beeing grown very old, and infirm, desired to bee excused, and so *Paul Tossan* was sent in his room: *Februarie* the second, *Anno Christi* 1620, as *Pareus* was coming out of his studie, the steps beeing slipperie with the frost, his

God's mercie.

his foot slip't, and hee fell down sixteen steps, and yet it pleased God, by a wonderfull providence, that hee light upon his feet, and received no hurt by the fall: which made him think of that promise *Psalm* 91: *Hee will give his Angels charg over thee* &c. By his Doctrine, and Counsel hee was admirably advantageous to the Church of God in manie places: Hee strongly asserted the truth of God against it's adversaries: Hee was a great studier, and promoter of the Churches peace; laboring that they which agree in the Fundamentals, should not jar about matters of an inferior nature: Hee wrote manie excellent works, whereof som were printed by himself, others remained with his son *Philip Pareus*, who hath since published them to the great benefit of the Church.

God's providence.

Peace-maker.

About that time the Spaniards came into the *Palatinate* with their Armie, which brought great miseries upon that poor Countrie, which *Pareus* fore-saw both by Prodigies and Dreams; then did his friends both in *Heidleberg* and other places, persuade him to retire himself to som other place of safetie, to whom hee yielded, that so hee might not fall into the hands of those bloodie Papists, whom hee had irritated by his writings against them: At his departure, hee cried out, O *Heidleberg*! O *Heidleberg*! but it's better to fall into the hands of God, then of men, whose tender mercies are crueltie: Hee went to *Anvilla* where hee spent his time in Praier, Studie, and Meditation, waiting, and longing for the time of his chang: there also hee wrote his *Corpus Doctrinæ*, which when hee had finished, hee said, *Lord, now let thy servant depart in peace because hee hath finished that which hee desired:*

Newstade.

fired: presently after hee felt his strength much to decaie, and hee fell into a feaver; and finding that the aër in that place agreed not with him, hee went thence to *Neapolis*: earnestly begging of God that if it were his holie will, hee might yet return to *Heidleberg*, and laie his bones there: Hee made his will also finding his former Catarrh to return upon him again: yet it pleased God by the help of Phisitians to recover him, whereupon hee resolved to go to *Heidleberg*, and taking his Grand-son young *Daniel Pareus* with him, whom hee loved deerly, hee came safely to *Heidleberg*, where hee was received with wonderfull acclamations of joy; about which time Prince *Frederick* came also thither from his Exile: and the Sabbath following they received the Sacrament of the Lords-Supper together with much comfort: But three daies after, his former disease returning, hee was sensible of his approaching death: the Professors, and Ministers resorted to him, much bewailing their own loss, amongst whom was *Henrie Altingus*, to whom hee freely opened his minde both concerning Gods house, and his own, and presently after quietly departed in the Lord *Anno Christi* 1622, and of his age 73.

The Life of Thomas Erpenius, *who died* Anno Christi 1624.

THomas *Erpenius* was born at *Gorcome* in the Low-Countries *Anno Christi* 1584 of honeſt Parents: In his childhood hee was bred in the School of *Leiden*, and admitted into that Univerſitie at eighteen years old, and in the twentie fifth year of his age, hee Commenced Maſter of Arts: then hee fell to the ſtudies of Divinitie, and of the Oriental Languages under *Joſeph Scaliger*, who, obſerving his ingenuitie, and promtneſs, often foretold what an eminent man hee would prove in time to com: From thence hee travelled in *England*, *France*, *Italie*, and *Germanie*, in which peregrinations hee profited exceedingly both in learning, and prudence. At *Paris* hee became intimately acquainted with *Iſaac Caſaubone*, and went with him to *Samure*, where hee fell hard to the ſtudie of Arabick, and profited ſo exceedingly therein, that *Caſaubone* had him in great admiration, and eſtimation for the ſame: From thence hee went to *Venice*, where by the help of ſom learned Jews, and Turks, hee learned the *Turkiſh*, *Perſian*, and *Æthiopick* languages: whereby hee gat ſo great eſteem in *Italie*, that hee was profered a Penſion of five hundred Duckats by the year to imploie himſelf in the verſion of ſom Arabick books into Latine. Hee ſpent four years in travel, and was famous everie where for his learning: at *Paris*, and ſom other places hee bought manie Arabick books, and ſo returned to *Leiden Anno Chriſti* 1612: About which time there

was a purpoſe to have called him into *England*, and to have allowed him an honorable ſtipend, but the year after hee was choſen Profeſſor of the Oriental languages in *Leiden*: and preſently after hee ſet up (though with extraordinarie charges) a Preſs for thoſe Languages, whereby hee publiſhed manie antient monuments, both of his own, and other mens: *Anno Chriſti* 1616 hee married a wife, by whom hee left three children ſurviving him: *Anno Chriſti* 1619 hee was made Profeſſor of the Hebrew alſo, and though hee had ſo manie, and great imploiments, yet hee went through each of them with ſo great exactneſs, as if hee had nothing elſ to attend upon: *Anno Chriſti* 1620, hee was ſent by the Prince of *Orang*, and the States of *Holland* into *France*, to procure *Peter Moulin*, or *Andrew Rivet* to com to *Leiden* to bee the Divinitie Profeſſor, and though hee prevailed not at that journie, yet they ſent him again the year after to *Andrew Rivet*, and the French-Church to obtein of them their conſents for his coming, which buſineſs hee tranſacted with ſo great prudence, that hee brought *Andrew Rivet* along with him to *Leiden*. His fame was ſo great, that the King of *Spain* wrote to him, making him exceeding great promiſes if hee would com into *Spain*, to interpret ſom antient writings, which never man yet could do: The King of *Morocco* alſo did ſo exceedingly admire the puritie of his Arabick ſtyle in ſom of his Epiſtles, that hee ſhewed them to his Nobles, and other learned men, as ſom great Miracle: Hee was alſo highly eſteemed of by the Prince of *Orang*, and the States of *Holland*, who often made uſe of his labors in tranſlating the letters

letters which they received from Princes in *Asia*, and *Africa* out of Arabick, or other Languages: But whilst hee was thus busily imploied in Publick, and private, it pleased God that hee fell sick of the Plague, whereof hee died, *Anno Christi* 1624, and of his age fourtie.

The



A. SCVLTETVS

The Life of Abraham Scultetus, *who died* Anno Christi 1624.

Abraham Scultetus was born at *Grunberg* in *Silesia* *Anno Christi* 1566: his Parents were of good rank, who carefully brought him up at School, where hee profited exceedingly, and *Anno Christi* 1582 hee went to *Uratislavia* where hee had for his fellow-students *Pitiscus*, *Polanus*, and *Pelargus*, men who after proved eminent in the Church of God: Having studied

died there somtime, hee went thence to *Freistade* to hear *Melanchthon*, *Bucolzer*, and som others: But his active spirit could not long bee conteined within the bounds of his own countrie, and therefore beeing assisted by the bountie of a Noble Knight, hee went to *Wittenberg*, and from thence to *Dessavia*, to acquaint himself with Peter *Martyr*, and *Caspar Pucer*: *Anno Christi* 1590 hee went to *Heidleberg* where hee heard *Daniel Tossan*, and *Francis Junius*: there also hee read Lectures of Logick, Oratorie, and Astronomie to diverse young Noblemen, and the year after Commensed Master of Arts: then hee betook himself to the studie of Divinitie, thereby to fit himself for the Ministerie, which from his childhood hee had devoted himself to: and Preaching before the Elector Palatine, hee so flowed with eloquence, and sweetness, that the Prince, and all his Courtiers were much delighted in him: which caused the Elector to make him visitor both of the Schools, and Churches: Yea manie other Princes made use of his help in reforming their Churches in *Juliers*: *Brandenburg*, and *Hanovia*: hee was also sent to the Synod of *Dort*. *Anno Christi* 1612 the Prince Elector Palatine took him into *England* with him, where hee was much esteemed, and respected by King *James*, and other learned men: at his return to *Heidleberg* hee was made Professor in the Universitie, and Doctor in Divinitie *Anno Christi* 1618: But about that time, grievous wars breaking forth (the miseries whereof were dispersed afterwards over all *Germanie*) hee was forced to leav *Heidleberg*, and travelled into *Bohemia*, yet there also hee met with manie afflictions, and dan-

Charitie.

Eloquence.

Reformation.

Afflictions.

gers, so that having been long tossed up, and down in several countries, the Lord at last provided him a quiet station at *Embden*, where hee was chosen a Preacher of the Gospel: but beeing thus worn out with travels, sorrows, and pains in the work of the Ministerie, hee quietly there slept in the Lord, *An. Christi* 1624, and of his age 58: what admirable endowments hee had, his works do sufficiently declare, especially his *Medulla Patrum*, which is so much esteemed by learned men.

The



R BOL TON

The Life of Robert Bolton, *who died* Anno Christi 1631.

ROBERT *Bolton* was born at *Blackborn* in *Lancashire*, *Anno Christi* 1572: his parents finding in him a great promtness to learning, though they had no great means, yet they intended him for a Scholar, the rather having an opportuniti e of a good Schoolmaster in the town, where hee profited exceedingly, and at twentie years old hee went to *Lincoln* College

in *Oxford*, and was Mr *Randal*'s Pupil [afterwards a famous Preacher] there in a ſhort time (beeing well grounded before, and induſtrious) hee became an excellent Logician, and Philoſopher; at which time his father dying, and his means failing, hee took exceſſive pains, and wanting books, hee borrowed of his Tutor, and others, read them over, and abridged them: and to perfect his knowledg in the Greek, hee wrote out all *Homer* with intolerable pains, ſo that he could with as much facilitie diſpute in the Schools in Greek, as in Latine, or Engliſh. From thence hee removed to *Braſen-noſe* College, the Fellowſhips there belonging to *Lancaſhire*, and *Cheſhire* men: yet for want of acquaintance, hee ſtaied long without a Fellowſhip, which made him to languiſh through want; but his deſerts beeing known, Dr *Bret*, and ſom others, together with ſom ſmal ſtipends hee had for his Lectures in that Houſ, ſupported him, till hee gat a Fellowſhip, about the 30th year of his Age, then alſo hee Commenced Maſter of Arts, and beeing choſen Lecturer, hee performed it with ſuch exactneſs, that hee grew very famous: his Diſputations in the Univerſitie were performed with ſuch acuteneſs of wit, and profound learning, that hee was choſen by the Vice-chancellor (at King *James* his firſt coming to the Univerſitie) to bee one of the Diſputants before him, and to read Natural Philoſophie in the Publick Schools: hee was alſo well ſtudied in Metaphyſicks, Mathematicks, and School-Divinitie; yet all this while hee had nothing in him for Religion: hee loved Stage-plaies, Cards, Dice, was a horrible ſwearer, Sabbath-breaker

Povertie.

Induſtrie.

Profaneneſs.

breaker, and boon-companion; hee neither loved goodneſs, nor good men. Hee hearing the fame of Maſter *Perkins* went to *Cambridg* at a Commencement that hee might hear him preach, and having heard him ſaid, *That hee was a barren emptie fellow, and a paſſing mean Scholar*: but when God changed his heart, hee changed his tune, and ſaid, That Maſter *Perkins* was as learned, and godlie a Divine as our Church hath in manie years enjoied in ſo young a man. Hee had familiar acquaintance with one Maſter *Anderton*, a good ſcholar, his countriman, and formerly his ſchoolfellow, but a ſtrong Papiſt, yea a Prieſt; hee knowing Mr *Bolton*'s good parts, and outward wants, took that advantage to perſuade him to go over with him to the Engliſh Seminarie at *Rome*, where hee ſhould bee furniſhed with all neceſſaries, and have gold enough: this motion hee accepted of, and a daie, and place was appointed in *Lancaſhire*, to take ſhipping from thence and bee gon: Thither Mr *Bolton* repaired at the time prefixed, but *Anderton* came not, whereby eſcaping that ſnare, hee returned to *Oxford*, where hee fell into acquaintance with Mr *Peacock*, a learned, and godlie man, whereby it pleaſed God to bring him to repentance, but by ſuch a waie as the Lord ſeldom uſeth, but upon ſuch ſtrong veſſels, as hee intendeth for ſtrong encounters, and rare emploiments, for the Lord ran upon him as a Giant, taking him by the neck, and ſhaking him to Pieces, as hee did *Job*; beating him to the ground as hee did *Paul*, by laying before him the uglie viſage of his ſins, which laie ſo heavie upon him that hee roared for anguiſh of heart; yea, it ſo affrighted

Tentation.

Converſion

affrighted him, that hee roſe ſomtimes out of his bed in the night, for very anguiſh of ſpirit: and to augment his ſpiritual miſerie, hee was aſſaulted with foul temptations, *Horribilia de Deo, terribilia de fide,* which *Luther* called *colaphum Satanæ:* this continued for manie moneths, but God at laſt gave a bleſſed iſſue, and theſe grievous pangs in the New Birth produced two admirable effects in him: An invincible courage in the Cauſ of God: And a ſingular dexteritie in comforting afflicted ſpirits. Hereupon hee reſolved to enter into the Miniſtrie, and was accordingly Ordained the 35th year of his Age: and about two years after, the Parſonage of *Broughton* in *Northamptonſhire* falling void, Serjeant *Nicols* the Patron, preferred him to it: about the fortieth year of his Age hee married Mris *Ann Bois,* of an antient familie in *Kent*, and to her care committed the ordering of his outward eſtate, and applied himſelf wholly to his ſtudies, and the work of the Miniſtrie, and for twentie years together preached twice everie Lord's-daie, and Catechiſed; and on everie Holiedaie, and Fridaie before the Sacrament hee expounded a Chapter, whereby hee went over moſt of the Hiſtorical books of the Old, and New Teſtament; and therein prepared nothing for his people, but what might have ſerved a verie learned Auditorie. In all his preaching, next after God's glorie, hee aimed at the Converſion of ſouls, and God crowned his labors by making him an inſtrument to beget manie ſons, and daughters unto righteouſneſs. Hee had an excellent Art in relieving afflicted conſciences, ſo that hee was ſonght to far, and near; yea, diverſ

Comfort.

God's Providence.

Converſon.

diverſ beyond Sea deſired his reſolution in diverſ Caſes of Conſcience. Though in his preaching hee was a ſon of Thunder, yet to thoſe that mourned in ſpirit, hee was a ſweet ſon of Conſolation, with a tender heart pouring the oil of mercie into their bleeding wounds Hee had a ſingular skill in diſcovering Satan's ſleights, and in battering down his Kingdom. In all his Sermons hee uſed to diſcover the filthineſs of ſin, and to preſs hard upon the Conſcience the duties of Sanctification: yea, hee would ſpare none, great or ſmal in their ſins; yet in reproving ſin, hee never perſonated anie man to put him to ſhame. His life was ſo blameleſs that hee could not juſtly bee taxed by anie, of anie Scandalous ſin. Hee conſtantly praied ſix times a daie: twice with his familie, twice with his wife, and twice in ſecret: Hee kept manie daies of private humiliation: alwaies before the Sacrament, and upon the occaſions of the miſeries of the Church at home, and abroad, which hee performed with much ardencie of Spirit: and beeing adviſed by Phyſicians, for his health's ſake, to break off the ſtrong intentions of his ſtudies, hee rejected their counſel, accounting it greater riches to enjoie Chriſt by thoſe fervent intentions of his minde, then to remit them for his health's-ſake. Hee was of a comlie preſence, his countenance was ſo mixed with gravitie, and auſteritie that it commanded reſpect from others. Hee oft refuſed preferment, that hee might not bee divorced from that Countrie where his Miniſtrie found ſuch entertainment, and effect. He was univerſaly bonutiful: but eſpecially hee exceeded in thoſe publick diſtreſſes of *Germanie, France Bohemia,*

Preacher's pattern:

Praier.

Humilitie.

Charitie.

Bohemia, &c. Hee alwaies ſpent all the revenues of his living (which was of good value) in the maintenance of his Familie, Hoſpitalitie, and Charitie: Hee fell ſick of a Quartane Ague in *September, An. Chr.* 1631, whereupon finding his diſeaſ to get ſtrength, and his vigor to grow weaker, hee reviſed his Will, and then wholly retired himſelf from the world, and ſolaced his ſoul with the Meditation of the joies of heaven: & having compiled a diſcourſ *De quatuor Noviſſimis:* of Death, Judgment, Hell, and Heaven; haveing preached over the three former, hee told his people that the next daie hee would preach of heaven, but the Saturdaie before hee fell ſo ſick that hee never preached after: though his ſickneſs was long, and ſharp, yet hee bore it with admirable patience: often breathing forth theſe ſpeeches, *Oh when will this good hour com! When ſhall I bee diſſolved! when ſhall I bee with Chriſt?* Beeing told that it was better for the Church (if God would) for him to ſtaie here: Hee anſwered, *If I ſhall finde favor in the eies of God, hee will bring mee again, and ſhew mee both it, and his habitation, and if otherwiſe, lo here I am, let him do what ſeemeth good in his eies,* 2 Sam. 15. 25, 26. And beeing asked of another, if hee could bee content to live if God would grant it him; hee ſaid, *I grant that life is a great bleſsing of God: neither will I neglect anie means that may preſerv it, and do heartily deſire to ſubmit to God's will, but of the two, I infinitely more deſire to bee diſſolved, and to bee with Chriſt.* To thoſe that came to viſit him in his ſickneſs, hee gave very godlie and wiſe exhortations. Hee thanked God for his wonderful mercie in pulling him out of hell, in ſeal-

Preparation for Death.

Patience.

Death deſired.

Thankſgiving.

ing

ing his Miniſtrie by the Converſion of Souls, which hee wholly aſſcribed to his glorie: a week before his death hee called for his wife, and deſired her to bear his Diſſolution with a Chriſtian Fortitude; and turning to his children, hee told them, that they ſhould not now exſpect that in regard of his weakneſs hee ſhould ſaie anie thing to them: hee had formerly told them enough, and hoped they would remember it, and hee verily believed that none of them durſt think to meet him at the great Tribunal in an unregenerate ſtate. Som of his neighbors moved, that as hee had in his Miniſtrie diſcovered to them the exceeding comforts that were in Chriſt, ſo hee would now tell them what hee felt in his ſoul: Alas! ſaid hee, do you look for that now from mee, that want breath, and power to ſpeak? I have told you enough in my Miniſtrie: yet to ſatisfie you, I am, by the wonderful mercies of God, as full of comfort as my heart can hold, and feel nothing in my ſoul but Chriſt, with whom I heartily deſire to bee: Then ſeeing ſom weeping, hee ſaid, *Oh what a deal adoo there is before one can die?* When the very pangs of death were upon him, ſom of his dear friends coming to take their leav of him, hee cauſſed himſelf to be raiſed up, and after a few gapings for breath, he ſaid to them, *I am now drawing on apace to my Diſſolution: hold out Faith, and Patience, your work will quickly bee at an end:* then ſhaking them by the hand, he deſired them to make ſure of heaven, and to remember what hee had formerly taught them; proteſting that it was the Truth of God, as hee ſhould anſwer it at the Tribunal of Chriſt, before whom

Admonition.

Joie unſpeakable.

whom hee ſhould ſhortly appear: and a dear friend taking him by the hand, ask't him if hee felt not much pain: *Truly no* (ſaid hee) *the greateſt I feel, is your cold hand:* and then beeing laied down again, not long after hee yielded up his ſpirit unto God, *Anno Chriſti* 1631, and of his Age 60. Hee was one of a thouſand for Pietie, and Courage, which were ſo excellently mixed with wiſdom, that they who imagined miſchief againſt his Miniſtrie, were never able by all their plottings to do him anie more hurt, then onely to ſhew their teeth.

Laus Deo.



W. WHATELIE

The Life of William Whatelie, *who died* Anº Christi 1639.

William Whately was born in *Banburie* in *Oxfordshire*, *Anno Christi* 1583, of godlie, and religious Parents: his father was oft Major of that Town: his mother carefully bred him up in the knowledg of the Scriptures from a child: hee was also trained up in learning in the best Schools in those parts, and beeing of a quick apprehension, a clear

judgment, and a moſt happie memorie; hee profited ſo much both in Latine, Greek, and Hebrew, that at 14 years old hee went to *Chriſt's College* in *Cambridg*. There hee was an hard Student, and quickly became a good Logician, and Philoſopher, a ſtrong Diſputant, and an excellent Orator: Hee ſtudied alſo Poëtrie and Mathematicks: Hee was a conſtant hearer of Doctor *Chaderton*, and Maſter *Perkins*: And his Tutor calling his Pupills to an account what they had learned, when anie was at a ſtand, hee would ſaie, *Whately*, what ſaie you? and hee would repete as readily as if hee had preached the Sermon himſelf: beeing Batchelor of Arts, his Father took him home, yet there alſo hee followed his ſtudie. Afterwards hee married a wife, the Daughter of Maſter *George Hunt*, an eminent Preacher, who perſuaded him to enter into the Miniſterie: and therefore going to *Oxford*, hee commenſed Maſter of Arts, and preſently after was called to bee a Lecturer at *Banburie*, which hee performed with good approbation for 4 years, and then was called to the Paſtoral charge there, in which place hee continued to his death.

Eloquence. Hee was naturally eloquent, and had words at will; hee was of an able bodie, and ſound lungs, and of a ſtrong and audible voice: Hee was a *Boanerges*, a ſon of Thunder, and yet upon occaſion, a *Barnabas*, a ſon of ſweet Conſolation: His ſpeech and Preaching *was not in the inticing words of man's wiſdom, but in the Demonſtration of the Spirit and of Power*: Hee was an *Apollos*, eloquent, and mightie in the Scriptures: hee catechized and preached twice everie Lords Daie, and a weeklie Lecture beſides, yet what hee preached

Preachers pattern.

was

was before well ſtudied and premeditated: Hee uſually penned his Sermons at large; and if hee had but ſo much time as to read over what hee had written, and to gather it up into ſhort heads, hee was able to deliver it well neer in the ſame words. His Preaching was plain, yet very much according to Scripture, and the rules of Art: hee made good uſe of his Learning, yet without affectation. Hee uſed to read Books moſt ſwiftly, and yet not curſorily; beeing able, when hee had don, to give an account of the ſubſtance, and moſt remarkable paſſages of what hee had read. And it pleaſed God to put a Seal to his Miniſterie, in the converting, confirming, and building up manie thouſands in the courſ of his Miniſterie. Hee was a diligent viſitor of the ſick under his charge, without reſpect of perſons: hee was a great Peace-maker amongſt anie of his Flock that were at variance: hee had an heavenlie gift in Praier, both for aptneſs, and fulneſs of Confeſſions, Petitions, Supplications, Interceſſions, and Praiſes, together with fervencie of ſpirit to powr them out to God in the name of Chriſt. When hee had read a Pſalm, or Chapter in his Familie, in his praier hee would diſcover the ſcope, meaning, and chief notes of obſervation, and their uſe, that his praier was an excellent Commentarie thereupon; and this, not onely in the plainer, but in the harder Texts of Scripture alſo. His conſtant practice was, beſides Familie-praier twice a daie, and ſomtimes catechizing, to praie alſo with his wife, and alone, both morning and evening. Hee ſet apart private daies of Humiliation for his Familie upon ſpecial occaſions, and oft for their preparation

Reading.

Converſion.

Peace-maker. Praier.

Faſting.

ration to the Lord's Supper; at which times hee would exceed himself in pouring out his soul to God with manie tears: Hee was much in daies of private Fasting, and humbling himself alone before God, which impaired his health, but made much for the health of his soul. Hee was verie able, and verie readie to confer with, and to resolv the doubts of such as came to him: Hee bare such a tender love to that great people over which God had set him, that, though his means was small, and hee had manie offers of great preferment in the Church, yet hee would not leav them. Hee was daily inquisitive after the affairs of Gods Church, & sympathized with God's people both in their weal and wo. Hee was much grieved when hee saw that difference in opinions bred strangenes amongst Christians, that agreed in the same Fundamental Truths. Hee was judiciously charitable to such as shewed the power of Godlines in their lives, though they were not of his judgment in all things. Hee was glad when anie of the righteous smote him, and would take it well, not from his Superiors onely, but from his Equals and far-Inferiors; and would really shew more testimonies of his love to such afterwards, then ever hee did before. Hee abounded in works of Mercie, hee was a truly liberal man, one that studied liberal things, seeking out to finde objects of his mercie, rather then staying till they were offered: hee did set apart, and expend for manie years together for good uses the tenth part of his yearlie comings in, both out of his Temporal and Ecclesiastical means of maintenance: hee enterteined som poor Widows, or necessitous

Humilitie.

Charitie.

ceſſitous perſons, weekly at the leaſt, at his Table; and his eſtate proſpered the better after hee took this courſ; and in his ſickneſs hee comforted himſelf with that promiſe, Pſal. 41. 1, 2. *Bleſſed is hee that conſidereth the poor, the Lord will deliver him in the time of trouble, the Lord will ſtrengthen him upon the bed of languiſhing*, &c. His laſt daies were his beſt daies, for then hee grew exceedingly in humilitie, and in heavenlie-mindedneſs. And a good while before his latter end, God gave him victorie over his greateſt corruptions, which for a long time kept him in continual exerciſe. About eight weeks before his death, hee was much troubled with a cough, and ſhortneſs of breath, which much weakned him, yet hee preached divers times, till his encreaſing weakneſs diſabled him. In his ſickneſs hee gave heavenlie and wholeſom counſel to his people, neighbors, and Friends that came to viſit him, exhorting them to labor to redeem the time, to bee much in reading, hearing, and meditating upon the Word of God, much in praier, brotherlie love, and communion of Saints, and that they would bee careful to hold that faſt that hee had taught them out of the word of Truth, and that whil'ſt the means of Salvation was to bee had, they would neither ſpare pains nor coſt to enjoie it. His pains towards his end were very great, yet hee bore them patiently. Hee was much in ejaculations, & lifting up his heart to God in behalf of the Church and State, and for himſelf alſo, wherein hee was moſt frequent, and earneſt a little before his death. A godlie friend and Miniſter praying with him, that if his time were not exſpired, God would bee pleaſed to

Exhortation.

Patience.

to reſtore him for the good of his Church, or, if otherwiſe, that hee would put an end to his pains, if hee ſaw good; hee lifting up his eies ſtedfaſtly towards heaven, and one of his hands, in the cloſe of that praier gave up the Ghoſt, ſhutting his eies himſelf, as if hee were fallen into a ſweet ſleep, *Anno* 1639. and of his Age 56. God took him away a little before the Civil Wars began, and before the ſad deſolations that fell upon the Town of *Banburie* in particular.

Μόνῳ τῷ Θεῷ δόξα.

FINIS.

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